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Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia; with Observations on the Condition of Mohammedanism and Christianity in those Countries. By the Rev. HORATIO SOUTHGATE. With Woodcuts and Map. 2 vols. London: Tilt and Bogue, 1840.

On Intercourse between the Church of England and the Churches in the East, and on the Ecclesiastical Condition of the English abroad. By JAMES BEAVEN, M.A. Curate of Leigh. London: Rivingtons. 1840.

A Letter to his Grace the Lord Archbishop of Canterbury, upon the formation of a Fund for Endowing additional Bishopsrics in the Colonies. By CHARLES JAMES, LORD BISHOP OF LONDON. London: Parker; Rivingtons.

MR. SOUTHGATE is a presbyter of the church of Christ in the United States of America; and appears to have been proceeding in the quiet discharge of his pastoral duties in the city of Philadelphia, when, at the annual convention of the American church, held at New York in the Easter of 1836, he received the directions of the "Foreign Committee" to undertake a mission among the Mohammedans of Turkey and Persia, with the view of ascertaining what was the moral condition of the people, and where might be the most convenient station for the evangelizing operations of the christian missionary. The American church manages these matters much better than we do at home; and the decision with which this command was given, and the readiness with which it was obeyed, cannot fail to strike the reader as characteristic of apostolic times, when a man, in accepting the faith of Christ, did really give up houses and lands, and brethren and sisters, and father and mother, yea, and was prepared to give up his own life also; and when the Saviour's last injunction to "the eleven" was yet remembered, that they should go and preach the Gospel to every creature. Another interesting circumstance which Mr. Southgate records with becoming gratitude, is, that the congregation over whom he had been placed in Philadelphia, during each of the three years of his absence, voluntarily supplied 1,000 dollars for the expense of the mission. Acquainted with these circumstances, it was with no ordinary degree of eagerness that we took up the volumes which detail the fruits of this mission;

and if the result has not *quite* equalled our expectations, we can truly say that we have seldom laid a book down with greater unwillingness.

We will explain what we mean, lest our words should be taken to imply more than is designed. When the stock of information with which the reader starts is so necessarily scanty, as is the case in the history of the countries traversed by Mr. Southgate, it is scarcely to be wondered at that he should often long for ampler details. We think, indeed, that the American church erred in making the state of Mohammedanism, rather than that of Christianity, the principal object of inquiry. This mistake—such we venture to characterise it, and Mr. Southgate seems to countenance the view, by departing in some degree from his instructions in the later stages of his tour—detracts materially from the interest which might have been imparted to the earlier portion, had he considered himself at liberty to devote his inquiries more exclusively to the state of the oriental christians. Not that we are by any means blind to the importance of obtaining more correct views of the nature of Islamism,—and those contained in the present volumes strike us as being more just than any we have before met with,—but we are of decided opinion that the evangelization of those countries which now acknowledge the symbol of the crescent, must be through the instrumentality, or at least in cordial cooperation with those native churches, which, if now we see but their “dry bones,” it is the province of faith to recognise as limbs of the catholic body, and to believe that the Spirit of God can again “lay sinews upon them, and bring up flesh upon them, and cover them with skin, and put breath in them, and they shall live.”

Nor, we trust, will it be attributed to an undue spirit of censoriousness, if we state that Mr. Southgate was not “thoroughly furnished” to do the work of an eastern missionary. The generous self-devotion with which he gave himself to it has been already noticed; and what was defective in his preparation is more, perhaps, to be traced to the state of feeling and education that prevails in his country, than to any personal disqualifications. It is scarcely to be wondered at that a citizen of America should not be very deeply imbued with a taste for classical lore, or, starting for a mission in the East, should find himself at Constantinople without the knowledge of a single oriental alphabet.* Yet these are material drawbacks to a facility in seizing and conveying impressions in the cities of the sultan or the caliphs; or in lands immortalized by the pens of Homer and Xenophon, and redolent of the fame of Constantine and Gregory the Illuminator. We mention these circumstances, not for

* There are one or two expressions which appear to us less excusable, such as the “proverbial bitterness of theological rancour,” which occurs more than once. We are surprised to see a member of the American church lending any countenance to the vulgar foolery of “orthodoxy being the opinion of the majority.” And the estimate which Mr. Southgate gives of the spirituality of the Chaldean church, savours more of the contracted views of party than befits one who would conciliate an independent oriental church.

the purpose of detracting from the reputation of Mr. Southgate, who appears to have acted uniformly with great temper and discretion, but rather with the view of suggesting to friends at home the manifold qualifications which are needed in him who goes to plant the banner of the Cross in heathen lands; or (a still more delicate task) to restore forgotten intercourse with churches that have fallen from their first love.

It would be manifestly impossible, in the compass of a few pages, to trace the movements of the traveller over one hundred and thirty degrees of longitude. For all the incidents of the journey, which our author, indeed, passes over with much less self-importance than most who qualify themselves to be members of "the Travellers," we must refer to his own volumes. Our object will be, first, generally to aid in calling attention to this very interesting field of labour; and then, more particularly, to adventure some few hints gathered from the experience of the past, for the better direction of any steps that may be taken towards occupying it.

The inhabitants of that vast tract of country, which is bounded on the east by the Indus, and on the west by the Archipelago and Mediterranean, are divided into Christians, Mohammedans, and Kurds; of whom in their order.

1. In the loose language of conversation we speak of the Christians of these districts as belonging to the Greek* church, though, in point of fact, the great majority have withdrawn from her communion. Three separate communities are found to exist—the Armenian, the Chaldean, and the Syrian church, each of whose position is rather singular. From very early times, the patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria, divided the presidency of the East. The former, indeed, owing to the greater political importance of his see, has come to be considered in some degree the head of the Greek church, but the circumstance appears only to be accidental; nor does the church of Constantinople, like its ancient rival of Rome, avenge the non-acknowledgment of its pre-eminence by the thunders of excommunication. The Armenian church, for example, is subject to its own four patriarchs; besides whom there is a titular Patriarch, who resides at Constantinople without offence, and is considered as ministering to those only of his own country and tongue who reside in that capital. This church is of all the most important. Though commonly associated by report with the Monophysite or

* It is not very easy accurately to define the limits of the Greek church. The church of Russia was withdrawn by Peter the Great from the obedience of the Constantinopolitan patriarchate, and placed under a synod of native bishops. A similar step has been taken in the recent kingdom of Greece. Still communion is not interrupted. The great majority of the Egyptian church, under the national title of Copts, have lapsed into the monothelite heresy, and with them the Abyssinian churches are in communion. The principal therefore that remain, are Wallachia, Moldavia, Servia, as well as numerous congregations scattered over Bulgaria, Roumelia, Albania, and Asia Minor. To these must be added the churches of Poland, holding Greek rites, which have been recently recovered from the pope.

Jacobite, as well as partially with the Roman heresy, we may yet indulge the hope that their faith is essentially orthodox. Ricaut distinctly asserts that they have not fallen into the heresy of Eutyches; or if they do in words maintain it, the remembrance of the controversy has long since passed away; and there would probably be no more difficulty experienced in inducing them to give up so purely speculative a tenet, than the Romish missionaries found in substituting the name of St. Cyril for that of Nestorius in the liturgy of the Chaldaean church. In common with all the oriental churches, the procession of the Holy Ghost from the Son equally with the Father, is not acknowledged in their creed; but now that the heresy which required that addition to the Nicene symbol has died away, we may rest satisfied with what is certainly a scriptural expression, as far as it goes, that the Holy Ghost "proceeds from the Father." Again, though the Greeks seem to agree with the Latins in holding the seven mysteries or sacraments, it is well known that the patriarch, Cyril Lucar, who visited England in the seventeenth century, with the laudable desire of restoring intercommunion between the churches, reduced them to two; and others of their divines have admitted a distinction, in point of authority and efficacy, between some of the number. And so, once more, with regard to the doctrine of the Eucharist, though it is a well-authenticated fact, that, when the question was raised between the disciples of Claude and Arnaud, whether the Greeks agreed more with the reformed or with the Latin church, the majority of the native clergy, to whom it was referred, decided in favour of the Roman doctrine; and although transubstantiation is clearly mentioned in the Russian confession of Peter Mogilas, as well as in the Anatolian, the language of the Greek liturgy speaks of Christ "giving his flesh and blood under *the covering of bread and wine*,"—words which evidently admit of most orthodox interpretation. Moreover the cup is still given to the laity; and Mr. Southgate mentions a remarkable circumstance respecting the Chaldaean church, that though the papists have succeeded in insinuating some of their corrupt practices, the public service of their church still continues to witness against the innovation. In two respects—they are the most pardonable of all heresies—the Greeks have certainly departed from primitive purity: they pray for the dead, yet disbelieving purgatory; and they offer their prayers to the Invisible through the mediation of saints, as well departed as living, yet they protest against idolatry; they suffer pictures in their churches, but reject statues; the honourable estate of marriage is freely allowed to their secular clergy. Such is the condition of the Greek church; and though it differs in several particulars from ourselves, they are surely not of sufficient magnitude to preclude the hope of reconciliation, or to chill our sympathy for this portion of Christ's body. Moreover, the oppression under which they have so long groaned from their Mohammedan masters, and the fidelity with which they have withstood

all the efforts of propagandism, give them an additional claim upon our affectionate regard. One of the most disappointing deficiencies in Mr. Southgate's volumes, is, that he tells us absolutely nothing of the relation in which they now stand to the Turks. The policy which allowed the vanquished the alternative of the Koran, the tribute, or the sword, is still no doubt persevered in; and the firman, which authorises the nomination of every bishop within the dominions of the Sultan, still runs in these insulting terms, "I command you to go and reside as bishop at —, according to the ancient custom and to the vain ceremonies of the inhabitants;" and we know that so lately as last year, the Patriarch of Constantinople was actually deposed by the civil power. These are still further reasons for extending to them our Christian concern. In some respects too the worship of the Armenian seems more free from superstitious rites than the parent church; at least Mr. Southgate, in describing the interior of their churches, makes no mention of the inclosed chancel, in which many of the sacerdotal offices are stated by Mr. Beaven to be solemnized in the Greek church, without the observance or audience of the people, nor of those most unprimitive acts which are meanwhile performed by the deacons. Nor should it be forgotten, in estimating the facilities which may exist for restoring our long-interrupted communion, that though the mass of the local clergy, in connexion with whom alone any remedial measures could safely be undertaken, are, no doubt, both ignorant and incurious, there is a body of their countrymen residing in Europe, who are no strangers to learning, and who have continued for above a century to publish works for the benefit of their Asiatic brethren.* Nor is it necessary, in order to communicate with this people, to acquire their language, which is stated to be one of the most difficult of known tongues,† for we learn from Mr. Southgate that they are universally acquainted with the Turkish.

The Chaldæan church, though inheriting the heretical title of Nestorians from their ancestors of the fifth century, seem to have preserved even yet greater purity of faith, holding the catholic doctrine of two only sacraments as necessary to salvation. And though by a system of most unchristian intrigue, the Pope has contrived to extort from them an acknowledgment of his supremacy, it does not appear that he has ventured even to recommend any of the peculiarities of his church for their adoption. The marriage of their clergy, the free use of holy Scripture, and the privilege of their ancient liturgy has not been denied them. A small portion only of this church appears to have refused the papal overture.‡

The Syrian church, though a succession of orthodox Patriarchs has been continued both at Jerusalem and Antioch, has long since lapsed

* The convent of the Mechitaristæ in the island of San Lazaro, near Venice.

† The Armenian was not a written language till quite a late period; it contains we believe somewhere about thirty-eight letters.

‡ The principal position of the Chaldæan church is Mossoul on the Tigris. There is also an independent community of Nestorians, of whom nothing is known, resident in the mountains of Jawar. They are said to amount to 800,000.

into the Monophysite heresy; but they, like their neighbours of Chaldaea, have suffered from the aggressions of Rome. Under papal influence, a portion of their flock have formed a schismatical communion, calling themselves, with most unjust assurance, "Syrian Catholics." Whether or no these are identical with the sect of the Maronites, who inhabit the neighbourhood of Mount Lebanon, we have not been able to discover. It would seem, however, that they were of later date than the Maronites.

And here it may be well, before entering upon the consideration of the remaining population, to pause, and inquire what appear to be, under God, the most likely means for restoring our intercourse with this portion of Christ's people. That such an object, if possible, is greatly to be desired, will be evident, as well from the very nature of christian fellowship, as from considerations of expediency, if we in any degree cherish the desire of seeing the Gospel of our Lord and Saviour propagated over the whole earth. In this inquiry we have happily been anticipated by Mr. Beaven, who, in the pamphlet placed at the head of this article, has treated the subject with his usual diligence of research and sobriety of thought. He has there laid down certain canons of conduct which have our entire assent; and which, if they had been acted upon in past times, would have obviated many of the difficulties with which any future negotiations must be beset. The course which Mr. Beaven recommends, is simply to adhere to those principles which were ever wont to regulate the intercourse of independent branches of the Church of Christ. This is not a mere question of theory. The history of the past is before us. The Church Missionary Society has been labouring in this field for five-and-twenty years; and it appears to demonstration from their own records, that, just in proportion as they have adhered to the catholic principles of ecclesiastical order, in precisely the same ratio has been their success. And yet, in spite of this practical experience, it is melancholy to relate, that the report of their mission presents almost year by year an absolute retrogression. Their early proceedings were actuated by a degree of caution and respect for established modes of feeling which has gradually ceased to characterise them. After reading this, who can be surprised, on turning to the Report of the Society for 1840, to find that the missionaries who were stationed in Asia Minor, having "been prevented by the opposition of the Greek hierarchy (*sic*) from prosecuting the work of education," had taken to "travel extensively" in Turkey—we presume for their own amusement. These are melancholy facts, on which we earnestly beseech the many excellent supporters of that Society to ponder. Wherever in the Mediterranean their operations are not absolutely at a stand still, they are indebted for their protection to a revolutionary government. We ask, can this be a right position for a christian church? The report mentions with regret the alarming "spread of infidelity and infidel education;" and surely it well becomes the Society to consider whether or no they are not

aiding that cause by seeking the protection of the liberalized governments of Greece and Egypt against the denunciations of those national churches.

However, we by no means despair; and if we have in any way unwittingly aroused this evil spirit, it is only the more incumbent on us to endeavour to allay it. The genius of reform is every where abroad in the East, and requires to be watched with more than ordinary caution; for it is invading an unwilling people, and emanates from quarters scarcely, if at all, recognising the sanctions of Christianity. Mr. Southgate tells us, that the tendency of all the Sultan's innovations is towards infidelity—just as is the case in the popish states of France, Italy, Belgium, and Germany. True it is, that the zealous missionaries before alluded to, tell us that they are endeavouring to meet this infidel spirit by preaching and by books; but the history of the last three centuries has certainly been written in vain, if men cannot read that Christianity is not to be sublimed into an invisible essence; that in order to be influential upon a nation's character, it needs the sanction of an apostolic church and ministry;—and it may be safely predicted, that any reform forced upon a people, in opposition to their lawful spiritual guides, must issue in infidelity.

We take it to be a maxim beyond dispute, that any amelioration of the moral condition of the people under consideration, can only be effected through the instrumentality of their native churches; and, secondly, that the great hindrance to the spread of the Gospel in those parts has been the degradation of the existing churches. The latter of these propositions may be proved by numerous passages from Mr. Southgate's volumes. It is painful to learn, that the great objection felt by pious Mussulmen to Christians is, that they never do that in which their whole life should be spent; that they never pray nor fast—an impression which is but too often confirmed by the conduct of such European Christians as they have the opportunity of observing. It was only late, and after some struggles of conscience, that Mr. Southgate allowed himself to be *seen* praying by his Mussulmen fellow-travellers. At Teheran, the absence of any minister of religion in our consular establishment was severely commented on by the Turks, in the presence of Mr. Southgate. We earnestly recommend this fact to the notice of those in authority; for it is not confined to a single quarter of the globe. It was thought by a certain class of politicians, that the arrival of a bishop in India would be viewed with jealousy and apprehension by the Hindus; and on that ground the measure was a long time resisted. But what was the result? So far from taking umbrage, they applauded our conduct, expressing their astonishment that the English, who had a head over every other department, should have left their religion so long at a disadvantage! What is manifestly wanted in these countries is, to show Christianity in its real practical character; and to this point we must endeavour to raise the native churches. No forms must be dispensed with—essential in all places, they are doubly so in the

East. We have already expressed our regret, that Mr. Southgate should have spoken rather slightly of them. The presence of a patient self-denying missionary, or body of missionaries, from the West, with minds thoroughly imbued with the principles of ecclesiastical order, and bearing letters from the English Episcopate, would, we are of opinion, be the most likely instrument, under God, of renovation to these forlorn churches. That, after the many false steps which have been taken, great difficulty should be experienced in effecting such an arrangement with the heads of the Greek church, we must be prepared to expect. The Pope too, no doubt, will strain every nerve to prevent such a consummation. Mr. Beaven suggests, that a college for the education of the clergy might be established at Constantinople, or elsewhere, into which an English professor would possibly be admitted;—and could such a measure be brought about, we are convinced that it would be of all the most successful. It is to be regretted, that every clergyman employed by the Church Missionary Society, in the countries adjacent to the Mediterranean, bears a German or a Norwegian name. Mr. Beaven also suggests, what we think well worthy the attention of the Society for Promoting Christian Knowledge, that a Turkish or Arabic Translation of the Apostolic Fathers should be prepared. It would be an authority which all the Eastern churches would be prepared to respect, and would be the means at once of helping them to amend their own errors; and, coming as an offering from the English church, would tend to show that we have not departed, as is the common impression with them, from the Catholic faith. We agree with Mr. Beaven, that in circulating translations of our Book of Common Prayer, care should be taken not to press it as *the* model of christian offices. It should only be used ostensibly to prove our own orthodoxy;—and for this purpose, we have the testimony of Mr. Schlienzy,* of Malta, that it has a most beneficial effect,—though we may humbly hope that it will also practically excite a spirit of inquiry among our less favoured brethren, and lead them to ask, “Which are the old paths?” And this brings to our recollection some observations of Mr. Southgate, touching the circulation of the Scriptures. He informs us, that the Mohammedans are frequently not indisposed to read them; and that in Persia, the Translation of the New Testament by the devoted Henry Martyn is familiarly known. We cannot agree with him, however, in thinking this much matter of congratulation; and we will make him a witness against himself; for, in the first place, the fact of its being better received in Persia than in Turkey, seems to show, that it is read more as matter of curiosity than instruction,—the Persians being represented as lax and sceptical Mussulmen: and we find him also, in another place, recommending to prefix to copies intended for distribution among unbelievers, a discourse upon the authenticity of the Bible. Instead of this clumsy expedient, we would

* See Letter, in “Report of the Society for Promoting Christian Knowledge, for 1839.”

venture to recommend the living teacher who shall be able to show his credentials ; and we apprehend that the truths of the Gospel, so enunciated for the first time, would be more apt to strike than if the *mind* had been familiarized to the subject before it was sought to impress the *heart*.

2. The train of events by which the followers of Mohammed came to be divided into the two national sects of Turks and Persians, is matter of history ; and we are only so far concerned to notice it, as the very marked diversity of character between them affects the chances of success which might attend upon the missionary in either of those two countries. There is an old proverb, which says, "The devil is not so black as he is painted ;" and the Christian may well rejoice to find that the Mussulman has suffered, in a similar manner, from the hand of unfriendly writers. Duplicity and cunning are the characteristics of the Persians ; but the orthodox Turk appears to possess many excellent qualities. He is, for the most part, honest and veracious, and always temperate ; nor has the popular notion of the conjugal excesses which his religion allows him much foundation in truth. Mr. Southgate, in fact, ranks him higher, in point of moral character, than the native Christians. In this estimate, the generality of writers* do certainly not concur ; and if we do not yield our full credence to the more favourable judgment of our author, it is not from any fear of admitting what may appear derogatory to our faith ; for we cannot forget that it was the unfaithfulness of these Churches which brought this providential scourge upon them. On the contrary, it gives us most sincere pleasure to be able to think better of the Mohammedans than we had previously done ; and it convinces us, that their conversion is much more likely to be effected by acknowledging what is good in their belief, while we point out its deficiencies, than by ridiculing its religious observances as superstitious and worthless. The meaning of Islamism, we are told, is "devotion to God ;" and in pointing out to its votaries "a more excellent way," we should apprise them, that they are still serving the same Divine Being, whom before they "ignorantly worshipped ;" and be careful, above all things, to retain that devout spirit which characterizes them. A sincere Mussulman, it cannot be doubted, is much nearer to the kingdom of heaven than many who, under the denomination of Unitarians, or Socialists, or Universalists, and the like, are by courtesy called Christians among ourselves. The case of the well-

* For example, Mr. Schlienz writes, "How depressed soever the Eastern Church may be in these parts, still the influence of the Christians over public affairs is most extensive. The Copts in Egypt are the financial managers of the Pacha's government ; the Armenians in Turkey are merchants and bankers ; the Greeks are the skilful artizans and tradesmen, and the best sailors of the Levant ; the Nestorians are the strong and peaceful farmers and craftsmen of Mesopotamia. Thus, independent of religion, the Christians are still the salt and marrow of the Turkish empire ; and without them the body of the Turkish nation would long since have become like a corrupted and decayed carcass, ready to be devoured by the northern eagle."—*Eccl. Gazette*, June 1840. It is fair to add, however, that Mr. Fellowes, who has recently travelled in Asia Minor, agrees with Mr. Southgate.

known and much-vaunted convert from Brahminism, Rammohun Roy, should not be forgotten. He became a decided Unitarian, and by his attack upon "the Polytheism of the Trinity," as he blasphemously called it, embittered, and possibly hastened the end of the first Indian bishop. The work of the missionary among the Mohammedans must be rather to build up than to destroy. Any faith is better than no faith; and unless he sets before the Mussulman a definite creed, an authoritative ministry, and a visible Church,—he may perhaps induce him to renounce the Koran,—but he will not make him a better man; nor will he do aught to hasten Christ's kingdom. We do not look indeed for very sensible results, but we should rest satisfied, could we succeed in raising the character of the native Christianity above that of Islamism,—that we had at least laid a good foundation; and for the rest we would confidently trust in God, being well assured, that "the visible rhetoric of a good life" would not be lost upon the followers of the Prophet; and that, did they but see the good works of Christians, they would hasten to glorify God, by embracing the Gospel of his Son.

3. It remains for us to say a few words about the Kurds:—they are a pastoral, but rude race, whose habits, like those of their neighbours, the Armenians, have changed but little since the days when Xenophon accomplished his famous retreat through Kurdistan. The summer is passed by them in tents; during the winter season they retreat into the villages. Mr. Southgate—though for reasons which we must confess ourselves unable to understand—considers them to offer the most promising field for the exertions of the missionary. They possess a manliness and independence of spirit, which are certainly better materials to work upon than the moral corruption of the Persian, or the physical degradation of the Armenian or the Greek Christian. But against this must be set a total absence of religious profession, or, what is worse, a nominal, external, and hypocritical compliance with the faith of Mohammed. Not, of course, that we presume to set up our opinion in such a matter against the practical experience of Mr. Southgate. His judgment is formed, no doubt, upon circumstances which he has not detailed in his book; but it is singular, that they appear invariably throughout his narrative in the light of robbers and men of violence. However, the missionary need not confine his operations to either of the classes enumerated. Stationed at Bitlis, or Moush, or Erzurum, he will be within the reach of all three; and the knowledge of a single dialect will enable him to converse with either one or other of them.

We had intended to conclude this article with some general remarks upon the missionary enterprise of the American Church. Our waning space, however, reminds us that we must have done. Still we may not omit to mention in this glance at the prospects of the gospel in the East, that the Americans have displayed much greater activity than ourselves. We read of two missionaries at Trebizond; and a flourishing establishment of two Clergy and two

laymen exists at Ourmiah. The result of Mr. Southgate's inquiries has been the appointment of two additional missions—at Constantinople, and among the Jacobites. Besides which, the Americans have long had schools at Syra, Athens, and other places in the Mediterranean, together with a printing press. These latter operations are now suspended—we apprehend, though Mr. Southgate does not furnish us with the reason—in consequence of the remonstrances of the Patriarch of Constantinople, and the still more influential veto of the Porte.

The volumes of Mr. Southgate contain expressions of most cordial and fraternal feeling towards the members of the English Church. He, together with that communion which he so well represents, will, we are sure, rejoice most heartily in the prospect which the Bishop of London's letter holds out of Malta, and the countries adjacent to the Mediterranean, being placed under the jurisdiction of a Protestant bishop. We take this opportunity of expressing an earnest hope that the American Church will at once submit their missionaries to this episcopal rule. Such a step, we are convinced, would not only give a visibility and consistency to operations which are now weakened by disunion; but would tend to re-establish that catholic feeling among distant members of Christ's body, the absence of which is made matter of taunt and effectual objection by the Papist.

The Church Missionary Society also, we perceive, are about to commence fresh undertakings. Collegiate institutions are talked of at Malta and at Alexandria. We assume, of course, that they will be under episcopal control. We wish them all success. The demand for education in Greece and Egypt, and elsewhere throughout the Mediterranean, not only invites, but demands, some active exertions upon the part of England, whose influence is so largely felt in those quarters. But we would desire most earnestly to impress upon all whom it may concern, that a mere vague education, founded though it be upon the basis of Christianity, will not be sufficient to counteract the infidel tendency already alluded to. We have found this to be the case in our own middle schools in this country; and let us profit by such dear-bought experience. Do not renew over again the follies of the last century. Habits of obedience and discipline must be taught, and practically exemplified, by the teachers. Definite formularies of faith must be used; and the principles of ecclesiastical order must be both inculcated, and acted on.

The same remarks, of course, will apply to whatever may be undertaken by the Society for Promoting Christian Knowledge. An era is commencing, however, when we hope to hear less of societies of any sort; but when all individual enterprises will be merged in the well-considered measures of episcopal authority. If such blessed results should follow; if the last-named society, and the Church Missionary Society, and the Foreign Committee of the American Church, should vie in strengthening the hands of the

uture Bishop of Malta, and in multiplying his resources, we are sure that this single act would do more towards realizing to the world a distinct notion of catholic unity than any step that has been taken for many years; and would most effectually tend to repair those three greatest injuries which the Church has ever experienced—the Mohammedan apostasy, the separation of the Eastern and Western Churches, and the schismatical and usurping aggression of the popedom.

History of the Inductive Sciences, from the earliest to the present times. By the Rev. WILLIAM WHEWELL, M.A., Fellow and Tutor of Trinity College, Cambridge, President of the Geological Society of London. 3 vols. 8vo. 1837.

Philosophy of the Inductive Sciences, founded upon their History. By the Rev. WILLIAM WHEWELL, B.D., Fellow of Trinity College, and Professor of Moral Philosophy in the University of Cambridge, Vice-President of the Geological Society of London. 2 vols. 8vo. 1840.

THE second of these works is intended by Mr. Whewell to be an application of the plan of the *NOVUM ORGANUM* to the present condition of the physical sciences. Such a work, as it ought to be founded upon, so it may be fitly preceded by, an historical survey of the rise, progress, and present condition of these sciences.

THE *NOVUM ORGANUM* of Bacon [says Mr. Whewell, in the preface to his *History*] was suitably ushered into the world by his *ADVANCEMENT OF LEARNING*; and any attempt to continue and extend his reform of the methods and philosophy of science, may, like his, be most fitly preceded by, and founded upon, a comprehensive survey of the existing state of human knowledge. The wish to contribute something, however little it may be, to such a reform, gave rise to that study of the history of science of which the present work is the fruit.—*Hist. Ind. Sc.* vol. i. p. viii.

All thinking men will agree that one of the most valuable contributions that could be made to general philosophy, would be a clearer and deeper insight into the modes of discovering truth; and, likewise, that this insight is most likely to be furnished by a careful and faithful examination of such methods as may have been actually and successfully employed in any department of human knowledge. Such an examination has, accordingly, been prosecuted by Mr. Whewell in the volumes before us.

We may best hope to understand the nature and conditions of real knowledge, by studying the nature and conditions of the most certain and stable portions of knowledge we already possess: and we are most likely to learn the best methods of discovering truth, by examining how truths, now universally recognised, have really been discovered.

The views respecting the nature and progress of knowledge, towards which we shall be directed by such a course of inquiry as I have pointed out, though derived from those portions of human knowledge which are more peculiarly and technically termed SCIENCES, will by no means be confined, in their bearing, to the domain of such sciences as deal with the material world, nor even to the whole range of sciences now existing. On the contrary, we shall be led to believe that the nature of truth is in all subjects the same, and that its discovery involves, in all cases, the like conditions. On one subject of human speculation after another, man's knowledge assumes that exact and substantial character which leads us to term it SCIENCE; and in all these cases, whether inert matter or living bodies, whether permanent relations or successive occurrences be the subject of our attention, we can point out certain universal characters which belong to truth, certain general laws which have regulated its progress among men. Hence we have reason to trust that a just philosophy of the sciences may throw light upon the nature and extent of our knowledge in every department of human speculation. By considering what is the real import of our acquisitions, where they are certain and definite, we may learn something respecting the difference between true knowledge and its precarious or illusory semblances; by examining the steps by which such acquisitions have been made, we may discover the conditions under which truth is to be obtained; by tracing the boundary-line between our knowledge and our ignorance, we may ascertain in some measure the extent of the powers of man's understanding.—*Phil. Ind. Sc.* vol. i. p. 5.

Every investigation must have its point of departure: that we are now entering upon starts from the fundamental distinction between matter and form—between phenomena and laws—between sensations and ideas; in a word, between the objective and subjective elements of human knowledge.* This primary antithesis is the foundation of

* This distinction is now beginning to be generally recognised among us, and the terms "objective" and "subjective," by which it is expressed, are not only re-appearing in our philosophical works, but are finding their way, along with many of the peculiar terms and phrases of the inductive philosophy, into our popular literature and our ordinary language. The best definition we have met with of these important terms, is contained in an article on M. Cousin's *Cours de Philosophie*, which appeared in the *Edinburgh Review* about eleven years ago. "In the philosophy of mind, *subjective* denotes what is to be referred to the thinking subject, the *Ego*; *objective* denotes what belongs to the object of thought, the *Non-Ego*. By the Greeks, the word *ὑποκειμενον* was equivocally employed to express either the *object of knowledge*, (the *materia circa quam*;) or the *subject of existence*, (the *materia in qua*.) The exact distinction of *subject* and *object* was first made by the schoolmen; and to the schoolmen the vulgar languages are principally indebted for what precision and analytic subtilty they possess. These correlative terms correspond to the first and most important distinction in philosophy; they embody the original antithesis in consciousness of SELF and NOT-SELF;—a distinction which, in fact, involves the whole science of mind; for psychology is nothing more than a determination of the subjective and the objective, in themselves, and in their reciprocal relations. Thus significant of the primary and most extensive analysis in philosophy, these terms, in their substantive and adjective forms, passed from the schools into the scientific language of Telesius, Campanella, Berengar, Gassendi, Descartes, Spinoza, Leibnitz, Wolf, &c. The distinction they express is of paramount importance, and of infinite application,

all science. For the construction of science, we must have both *facts of nature* and *acts of reason*. No knowledge can exist without the union, no philosophy without the distinction, of these two elements.

To the formation of science, two things are necessary—FACTS and IDEAS; observation of things without, and an inward effort of thought; or, in other words, sense and reason. Neither of these elements, by itself, can constitute substantial general knowledge. The impressions of sense, unconnected by some rational and speculative principle, can only end in a practical acquaintance with individual objects; the operations of the rational faculties, on the other hand, if allowed to go on without a constant reference to external things, can lead only to empty abstraction and barren ingenuity. Real speculative knowledge demands the combination of the two ingredients;—right reason, and facts to reason upon. It has been well said, that true knowledge is the interpretation of nature; and thus it requires both the interpreting mind, and nature for its subject; both the document, and the ingenuity to read it aright.—*Hist. Ind. Sc.* vol. i. p. 7.

And again:—

When ideas and facts are separated from each other, the *neglect of facts* gives rise to empty speculations, idle subtleties, visionary inventions, false opinions concerning the laws of phenomena, disregard of the true aspect of nature; while the *want of ideas* leaves the mind overwhelmed, bewildered, and stupified by particular sensations, with no means of connecting the past with the future, the absent with the present, the example with the rule; open to the impression of all appearances, but capable of appropriating none.—*Phil. Ind. Sc.* vol. ii. p. 212.

Before we proceed further along the main line of our subject, it seems desirable that we should inform our readers in what sense Mr. Whewell employs the two important terms upon which his work (for the five volumes constitute, in fact, a single work) is constructed.

I use the term IDEA [says Mr. Whewell] to designate those inevitable general relations which are imposed upon our perceptions by acts of the mind, and which are different from any thing which our senses directly offer to us. Thus we see various shades, and colours, and shapes before us; but the *outlines* by which they are separated into distinct objects, the conception by which they are considered as *solid bodies*, at various distances from us,—these elements are not ministered by the senses, but are supplied by the mind itself. And in drawing the outlines of bodies, the mind proceeds in accordance

not only in philosophy proper, but in grammar, rhetoric, criticism, ethics, politics, jurisprudence, theology. It is adequately expressed by no other terms, and if these did not already enjoy a prescriptive right, as denizens of the language, having been familiarly employed by our older metaphysicians, and even subsequently to the time of Locke, "it could not be denied, that, as strictly analogical, they would be well entitled to sue out their naturalization."

with certain necessary general relations which are involved in the idea of *space*. In like manner when, seeing the motions of a needle towards a magnet, we conceive an attractive force exerted and obeyed, we form this conception by referring these motions to the idea of *cause*.

Our sensations are constantly apprehended in subordination to such ideas as these. And ideas of this wide and comprehensive nature,—such as space, time, number, figure, cause, resemblance,—which are the source of an innumerable series of more limited conceptions, I term FUNDAMENTAL IDEAS.

Each of these fundamental ideas supplies us with many ideal conceptions. Thus straight lines, angles, polygons, cubes, tangents, curvatures, and the like, are all modifications of the fundamental idea of *space*. In like manner, the fundamental idea of *cause* furnishes us with such conceptions as accelerating and moving force, pressure and inertia, attraction and repulsion. The fundamental idea of *resemblance* gives rise to the conceptions of class, genus, species; and when followed into further detail, and developed by the suggestions of observation, this, along with other ideas, produces the conception of a particular genus or species, as a rose; and so on, in other cases.

I term these IDEAL CONCEPTIONS; intending by this designation to remind the reader that the unity which these conceptions give to the circumstances included in them, is not a casual or arbitrary unity, but is derived from the necessity of the case. There are ideal relations which necessarily form the foundation of our knowledge in each province of human thought; and these relations govern our conceptions, at first, as well as determine the scientific truths which, by means of our conceptions once formed, we are able to enumerate.—*Phil. Ind. Sc.* vol. i. pp. 26, 27; 37, 38.

Antithetical to these ideas and ideal conceptions are the objective elements of scientific knowledge, which Mr. Whewell prefers to designate “facts;” although in the aphorisms and the first book of the “Philosophy of the Inductive Sciences,” he pursues a more searching analysis, and resolves all science into ideas and sensations.

The antithesis of *sense* and *ideas* is the foundation of the Philosophy of Science. . . . Facts and theory correspond to sense on the one hand, and to ideas on the other, so far as we are *conscious* of our ideas; but all facts involve ideas *unconsciously*; and thus the distinction of facts and theories is not tenable, as that of sense and ideas is.—*Phil. Ind. Sc.* APHORISMS iv, v.

Hence it follows that “the decomposition of facts,”—that is, their purification from all adhesions which imagination or passion may have originally attached to them during our first careless or excited observation of natural phenomena,—their resolution into elementary facts, clearly understood and surely ascertained, referred only to conceptions of the intellect, and those the most simple and exact,—is an essential step in the formation of science, and must precede all investigation of the laws of nature. When facts have been thus prepared, they are bound together by means of appropriate ideal conceptions,

so as to give rise to those general propositions of which science consists. The mental process by which facts thus receive an ideal connexion and unity is called **INDUCTION**.

Induction is familiarly spoken of as the process by which we collect a *general proposition* from a number of *particular cases*; and it appears to be frequently imagined that the general proposition results from a mere juxtaposition of the cases, or at most, from merely conjoining and extending them. But if we consider the process more closely, we shall perceive that this is an inadequate account of the matter. The particular facts are not merely brought together, but there is a new element added to the combination by the very act of thought by which they are combined. There is a conception of the mind introduced in the general proposition, which did not exist in any of the observed facts. When the Greeks, after long observing the motions of the planets, saw that these motions might be rightly considered as produced by the motion of one wheel revolving in the inside of another wheel, these wheels were creations of their minds, added to the facts which they perceived by sense. And even if the wheels were no longer supposed to be material, but were reduced to mere geometrical spheres or circles, they were not the less products of the mind alone,—something additional to the facts observed. The same is the case in all other discoveries. The facts are known, but they are insulated and unconnected, till the discoverer supplies from his own stores a principle of connexion. The pearls are there, but they will not hang together till some one provides the string. The distances and periods of the planets were all so many separate facts; by Kepler's third law they are connected into a single truth; but the conceptions which this law involves were supplied by Kepler's mind, and without these, the facts were of no avail. The planets described ellipses round the sun, in the contemplation of others as well as Newton; but Newton conceived the deflection from the tangent in these elliptical motions in a new light,—as the effect of a central force following a certain law; and then it was that such a force was discovered truly to exist.

Thus in each inference made by induction there is introduced some general conception which is given, not by the phenomena, but by the mind. The conclusion is not contained in the premises, but includes them by the introduction of a new generality. In order to obtain our inference, we travel beyond the cases we have before us; we consider them as mere exemplifications of some ideal case in which the relations are complete and intelligible. We take a standard and measure the facts by it; and this standard is constructed by us, not offered by nature. We assert, for example, that a body left to itself will move on with unaltered velocity; not because our senses ever disclosed to us a body doing this, but because (taking this as our ideal case) we find that all actual cases are intelligible and explicable by means of the conception of *forces*, causing change and motion, and exerted by surrounding bodies. In like manner, we see bodies striking each other, and thus moving and stopping, accelerating and retarding each other; but in all this we do not perceive by our senses that abstract

quantity *momentum*, which is always lost by one body as it is gained by another. This momentum is a creation of the mind, brought in among the facts, in order to convert their apparent confusion into order, their seeming chance into certainty, their perplexing variety into simplicity. This the conception of *momentum gained and lost* does; and in like manner, in any other case in which a truth is established by induction, some conception is introduced, some idea is applied, as the means of binding together the facts, and thus producing the truth.—*Phil. Ind. Sc.* vol. ii. pp. 213—215.

In order to assist the general reader in forming a more life-like idea of the nature of inductive reasoning than he can acquire from general description alone, or a philosophical analysis like the foregoing, we will adduce two or three easy examples of the process by which the reason, brooding, so to speak, like that Divine Spirit from whom it proceeds, over the formless objects of the external world, gives birth to sciences, instinct with life, and profuse in gifts for the comfort and well-being of mankind. For our first example we shall have recourse to the admirable "Discourse on the Study of Natural Philosophy" of the distinguished philosopher to whom Mr. Whewell has dedicated his "History of the Inductive Sciences." It is there given by Sir John Herschell for the same purpose for which we introduce it here.

Let us exemplify the inductive search for a cause by one general example. Suppose, then, that DEW were the phenomenon proposed, whose cause we would know. In the first place, we must separate dew from rain and the moisture of fogs, and limit the application of the term to what is really meant; which is, the spontaneous appearance of moisture on substances exposed in the open air, when no rain or *visible* wet is falling. We have analogous phenomena in the moisture which bedews a cold metal or stone, when we breathe upon it; in that which appears upon a glass of cold water fresh from the well in hot weather; in that which appears on the *inside* of windows when sudden rain or hail chills the external air; in that which runs down our walls, when, after a long frost, a warm moist thaw comes on. Now all these instances agree in one point,—the *coldness* of the object dewed, in comparison with the air in contact with it.

But in the case of the night dew, is this a *real cause*?—is it a fact that the object dewed *is* colder than the air? Certainly not, one would at first be inclined to say; for what is to *make* it so? But the analogies are cogent and unanimous; and therefore we must not discard their indications. Besides, the experiment is easy; we have only to lay a thermometer in contact with the dewed substance, and to hang another at a little distance above it, out of reach of its influence. This experiment has been repeatedly made, and the answer has been invariably in the affirmative. Whenever an object contracts dew, it *is* colder than the air. Here then we have an *invariable concomitant* circumstance. But is this chill an effect of dew, or its cause? That dews are accompanied with a chill is a common remark; but vulgar prejudice would make the cold the *effect* rather than the cause. We

must, therefore, collect more facts, or, (which comes to the same thing,) vary the circumstances; since every instance in which the circumstances differ is a fresh fact; and, especially, we must note the contrary or negative cases, that is, the cases in which no dew is produced.

Now, first, no dew is produced on the upper surface of *polished metals*; but it is very copiously produced on *glass*; and in some cases, the *under* side of a horizontal plate of glass is also dewed; which last circumstance excludes the *fall* of moisture from the sky in an invisible form, which would naturally suggest itself as a cause. In the cases of polished metal and polished glass, the contrast shows evidently that the *substance* has much to do with the phenomena; therefore let *the substance alone* be diversified as much as possible, by exposing polished surfaces of various kinds. This done, a *scale of intensity* becomes obvious. Those polished substances are found to be most strongly dewed which are the worst conductors of heat; while those which conduct heat well resist dew most effectually. Here we encounter a *law* of the first degree of generality. But if we expose *rough* surfaces, instead of *polished*, we sometimes find the law interfered with. Thus, roughened iron, especially if blackened, becomes dewed sooner than varnished paper; the *kind* of surface has therefore great influence. Expose, then, the *same* material in very diversified states as to surface, and *another scale of intensity* becomes at once apparent. Those surfaces which part with their heat most readily by radiation, are found to contract dew most copiously; and thus we have detected another law of the same generality with the former, by a comparison of two classes of facts, one relating to dew, the other to the radiation of heat from surfaces. Again, the influence of substance and surface leads us to consider that of *texture*: and here, again, we are presented, on trial, with remarkable differences, and with a *third scale of intensity*, pointing out substances of a close texture (such as stones, metals) as unfavourable, but those of a *loose* texture (as eider-down, wool) as eminently favourable, to the contraction of dew: and these are precisely those which are best adapted for clothing, or for impeding the free passage of heat from the skin into the air, so as to allow their outer surfaces to be very cold while they remain warm within.

Lastly, among the negative instances, it is observed that dew is never copiously deposited in situations much screened from the open sky, and not at all in a *cloudy night*; but if the clouds withdraw, even for a few minutes, and leave a clear opening, a deposition of dew presently begins, and goes on increasing. Here, then, a cause is distinctly pointed out by its antecedence to the effect in question. A clear view of the cloudless sky, then, is an essential condition, or, which comes to the same thing, clouds or surrounding objects act as *opposing causes*. This is so much the case, that dew formed in clear intervals will often even evaporate again when the sky becomes thickly overcast.

When we now come to assemble these partial inductions, so as to raise from them a general conclusion, we consider, first, that all the conclusions we have come to have a reference to that first general fact

—the cooling of the exposed surface of the body dewed below the temperature of the air. Those surfaces which part with their heat outwards most readily, and have it supplied from within most slowly, will, of course, become coldest, if there be an opportunity for their heat to escape, and not be restored to them from without. Now, a clear sky affords such an opportunity. It is a law well known to those who are conversant with the nature of heat, that heat is constantly escaping from *all bodies* by *radiation*, but is as constantly restored to them by the similar radiation of others surrounding them. Clouds and surrounding objects therefore act as opposing causes, by replacing the whole or a great part of the heat so radiated away, which can escape effectually, without being replaced, only through openings into infinite space. Thus, at length, we arrive at the general proximate cause of dew, in the cooling of the dewed surface faster than its heat can be restored to it by communication with the ground or counter-radiation; thus it becomes colder than the air, the moisture of which becomes condensed and is precipitated upon the surface under the form of DEW.

We have purposely selected this theory of dew, first developed by the late Dr. Wells, as one of the most beautiful specimens we can call to mind, of inductive experimental inquiry, lying within a moderate compass.

This instance exemplifies the first stage of induction; that in which we extract laws of the lowest degree of generality from observed phenomena. The next example of inductive reasoning and discovery we shall adduce, illustrates the important process of rising through a series of laws, increasing in generality, to the most comprehensive laws lying within the present range of human knowledge; a process which goes on, theoretically speaking, by a steady and orderly gradation of discoveries, constituting an uninterrupted scale of inductive ascent. “Then only can we augur well for the sciences,” says Bacon, “when the ascent shall proceed by a true scale and successive steps, without interruption or breach, from particulars to the lesser axioms, thence to the intermediate, (rising one above the other,) and, lastly, to the most general.” The example of which we speak is that furnished by the history of the science of astronomy; a science which has been the exclusive discovery of no one age, but which has derived accessions from almost every period of speculation, from the first dawn of exact philosophy in the schools of ancient Greece, to the brilliant discoveries and profound verifications of modern times.

In the progress of human knowledge respecting any branch of speculation [observes Mr. Whewell] there may be *several* steps in succession, each depending upon and including the preceding. The theoretical views which one generation of discoverers establishes, become the facts from which the next generation advances to new theories. As they rise from the particular to the general, so also they rise from what is general to what is more general. Each induction

supplies the materials for fresh inductions; each generalization, with all that it embraces in its circle, may be found to be but one of many circles, comprehended within the circuit of some wider generalization.

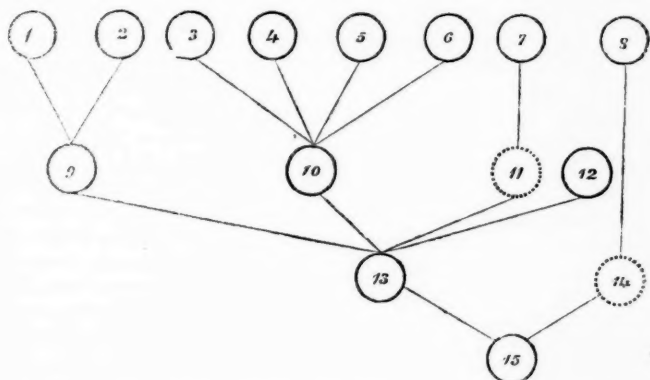
The most conspicuous instance of this succession is to be found in that science which has been progressive from the beginning of the world to our own times; and which exhibits by far the richest collection of successive discoveries;—I mean astronomy. It is easy to see that each of these successive discoveries depended on those antecedently made, and that in each, the truths which were the highest point of the knowledge of one age, were the fundamental basis of the efforts of the age which came next.—*Phil. Ind. Sc.* vol. i. p. 46.

That the stars—the moon—the sun—rise, culminate, and set, are facts *included* in the proposition that the heavens, carrying with them all the celestial bodies, have a diurnal revolution about the axis of the earth. Again, the observed monthly motions of the moon, and the annual motions of the sun, are *included* in certain propositions concerning the movements of those luminaries with respect to the stars. But all these propositions are really *included* in the doctrine that the earth, revolving on its axis, moves round the sun, and the moon round the earth. These movements, again, considered as facts, are explained and *included* in the statement of the forces which the earth exerts upon the moon, and the sun upon the earth. Again, this doctrine of the forces of these two bodies is *included* in the assertion, that all bodies of the solar system, and all parts of matter, exert forces, each upon each. And we might easily show that all the leading facts in astronomy are included in the same generalization.

This gradation of truth, successively included in other truths, may be conveniently represented by TABLES; . . . in which two or more co-ordinate facts or propositions may be ranged side by side, and joined by some mark of connexion, (as a *bracket*,) beneath which may be placed the more general proposition which is collected, by *induction*, from the former. Again, propositions co-ordinate with this more general one may be placed on a level with it; and the combination of these, and the result of the combination, may be indicated (by *brackets*) in the same manner; and so on, through any number of gradations. By this means, the streams of knowledge from various classes of facts will constantly run together into a smaller and smaller number of channels; like the confluent rivulets of a great river, coming together from many sources, uniting their ramifications so as to form larger branches, these again uniting in a single trunk.—*Phil. Ind. Sc.* vol. ii. pp. 240, 241.

Two elaborate and beautiful INDUCTIVE TABLES, one of Astronomy, the other of Optics, are given by Mr. Whewell, as a general exhibition of the course of his argument, and of the nature, as historically shown, of inductive reasoning. Both of them are much too large to allow of the introduction of either into our own pages. And yet it is so important that all who would understand the nature and history of the physical sciences, should clearly perceive the precise nature of that generalization which constitutes the most essential portion of inductive discovery, and the *tabular* arrangement is so

superior to every other for this purpose, that we shall venture to give a short imaginary scheme, by way of illustration. An Inductive Table, then, is of such a *form* as the following :—



In this scheme, which exhibits the form only of an inductive table, the *circles* represent physical facts, and the *lines* the scientific connexion between them, established by means of inductive reasoning. Numbers 1, 2, 3, 4, 5, 6, 7, 8, represent co-ordinate facts, which have, in the first instance, no inductive connexion with each other. But, in the second line, or at the first and lowest stage of generalization, 1 and 2 are represented as bound together by an act of induction, so as to be included in, and, in a sense, replaced by, the more general fact, 9. In like manner, 3, 4, 5, 6, are inductively included in the more general fact, 10. Number 7 represents a fact (of observation) which refuses to submit, at this stage, to inductive grouping; but nevertheless acquires, by more exact observation and experiment, a more distinct and definite character; under which form it is represented by 11. Number 8 is a fact which stands out altogether from our induction.

At this stage of the inquiry, namely, that represented by the second line, 1, 2, 3, 4, 5, 6, 11, 8, are usually designated *facts*; while 9 and 10 are regarded as *theories*. But this popular distinction has no warrant, as Mr. Whewell has satisfactorily shown, in an early chapter of his second work. Thus: the sun rises—that is the *fact*. The *theory* is, that the earth's surface rolls round towards the sun, and thus brings him into view. Yet is not this "theory" a fact likewise? Is it not clear that a theory, if true, is also and on that very account, a fact? Wherein, then, consists the difference between theory and fact? It is a purely subjective difference. That "the earth attracts the moon,"—to take an easy example, for the purpose of showing what this difference really amounts to,—is to most persons a *theory*, being an interpretation of observed pheno-

mena, made *with conscious effort*. But when we say, (for example,) that "the magnet attracts the needle," although we make an interpretation, as before,—all that we actually observe being the motion of the needle when in the neighbourhood of the magnet,—yet since we make this interpretation *without conscious effort*, we receive it as a *fact*. THEORY, then, is some interpretation of phenomena which we make *consciously*. As the consciousness gradually fades away, the theory becomes accepted by us as a *fact*. Most, if not all, of our "facts" are of this kind. "If you will be at the pains," says Archbishop Whately, (*Political Economy*, p. 76,) "carefully to analyse the simplest description you hear of any transaction or state of things, you will find that the process which almost invariably takes place is, in logical language, this: that each individual has in his mind certain major premises or principles relative to the subject in question;—that observation of what actually presents itself to the senses, supplies minor premises; and that the statement given (and which is reported as the thing experienced) consists, in fact, of the *conclusions* drawn from the combinations of these premises." But to return.

At the next stage the theories of the former stage are taken and dealt with as facts. Number 12 represents a fact (of observation) brought to light by the progress of scientific discovery, and *co-ordinate* with the facts, 9, 10, 11. These four facts now enter into a wider generalization, represented by 13. And now the fact, 8, which has hitherto obstinately refused to enter into the induction, suddenly and unexpectedly leaps down, and unites (under the form 14) with 13, to compose the inductive fact 15; which, in this our imaginary scheme of illustration, represents the highest and widest generalization at which the science under review has as yet arrived.

In order to make the meaning of this table more clear, and the table itself more instructive, we will adduce a few *real* examples, taken from astronomy. In this case, 1, 2, 3, 4, 5, 6, 7, 8, may stand for such facts as these.—"The earth appears to be immovable:"—"the stars keep their relative places in the vault of the sky, and, with the sun and moon, rise, move, and set:"—"eclipses of the sun and moon often occur:"—"the sun rises, culminates, and sets, at different times and in different places at different seasons; different constellations are visible at night."

As our scheme is an imaginary one, it is evident that the same figures need not, and indeed cannot, stand for the same facts, throughout this explanation. The above are facts which were known to the Chaldeans and the early Greeks. But we must now suppose that we have reached the epoch of Hipparchus and Ptolemy. In this case, 3, 4, 5, 6, may stand for the following facts:—"The earth is a *globe*, about which the sphere of the heavens performs a *diurnal* revolution:"—"the moon appears to move in an *epicycle* carried by an *eccentric*:"—"the planets appear to move in *epicycles* carried by *eccentrics*:"—"the sun appears to move in an *eccentric*, his *apogee*

being moveable." And now, 10 will represent the grand inductive step taken by Copernicus, namely, that "the earth and planets revolve about the sun as a centre, in orbits nearly circular. The earth revolves about its axis, which is inclined to the ecliptic in a constant position; and the moon revolves about the earth."

If we suppose 7 (there is no connexion between this supposition and the preceding) to represent "eclipses of the moon often recur," then 11 will represent, "the moon's eclipses follow certain *cycles*."

If, now, we suppose 9, 10, 11, to stand for "the moon's eclipses follow certain cycles:"—"the sun appears to move annually in an ecliptic, oblique to the diurnal motion:"—"the planets have proper motions and certain cycles:"—then 12 may very fitly represent, "the places of stars are determined by their longitudes, measured from the equinox;" this being a fact co-ordinate with the others, and therefore placed in the same line with them. (To prevent mistake, we beg to observe, that these four facts do not, in reality, group into any single inductive fact of higher generality. That part of our diagram which generalizes 9, 10, 11, 12, into 13, requires other and wholly distinct suppositions for its illustration.)

We are now to illustrate the connexion between 8 and 13; which represents one of the most interesting circumstances in the history of inductive discovery. This we will do in Mr. Whewell's words.

The evidence in favour of our induction is of a very high and forcible character, when it enables us to explain and determine cases of a kind *different* from those which were contemplated in the formation of our hypothesis. No accident could give rise to such an extraordinary coincidence. No false supposition could, after being adjusted to one class of phenomena, so exactly represent a different class, when the agreement was unforeseen and un contemplated. That rules springing from remote and unconnected quarters should thus leap to the same point, can only arise from *that* being the point where truth resides. Accordingly, the cases in which inductions from classes of facts *altogether different* have thus *jumped together*, belong only to the best established theories the history of science contains. This peculiar feature in their evidence I will take the liberty of describing by a particular phrase, and will term it the *Consilience of Inductions*."—*Phil. Ind. Sc.* vol. ii. p. 230.

As an example of this "Consilience of Inductions," let us suppose 13 to stand for the lunar and planetary perturbations, and 8 for "there is a precession of the equinoxes." Now, the physical cause of the perturbations of the moon and the planets was not discovered until the time of Newton; but the *fact* of the precession of the equinoxes had been discovered by Hipparchus. For nearly eighteen hundred and fifty years did this discovery of Hipparchus stand out from the inductive generalizations, which, from time to time, grouped together the other facts of astronomical science, if not into physical, yet into formal, laws; an anomalous fact, lying beyond the borders of the widest law induction had traced out among the celestial bodies.

Then, suddenly, leaping down the stream of time, it is transformed by Newton into "precession of the equinoxes is produced by the attraction of the moon and sun on the *oblate* earth,"—which transformed fact we represent by 14:—while 13 and 14 (in conjunction with other facts which our table does not exhibit) enter into the comprehensive generalization of Newton, that "all parts of the earth, sun, moon, and planets, attract each other with forces inversely as the squares of the distances." This generalization we represent by 15, which marks the highest step at which astronomical induction has hitherto arrived.

We have now gone through our exhibition of the nature of induction. Our readers will already have seen, that while Mr. Whewell insists upon the importance of observation, as a means towards the construction of science,—indeed, no modern physicist or scientist* is likely to neglect or underrate the material element of science,—he dwells with peculiar emphasis upon the nature and functions of the ideal element. This element has been too much disregarded by philosophers; they have undervalued its importance, and some have even denied its existence. In a brief but interesting review of opinions on the nature of knowledge and the methods of seeking it, which constitutes his twelfth book, Mr. Whewell has shown how a great struggle has been going on among men of speculative minds, from the days of Plato and Aristotle until now, as men have urged the claims of Ideas or of Experience, and as alternately each of these elements of knowledge has been elevated above its due place, while the other has been unduly depressed. Our limits will not allow us to follow Mr. Whewell through this part of his work; but we may observe that the doctrine of Ideas has never yet had justice done to it. When Bacon arose as "the Father of *Experimental* Philosophy" and "the Chancellor of *Nature*," he "undertook the injured pupil's cause," not against the aggressions of an *ideal* philosophy, but against a vain attempt to reduce every part of human knowledge to a systematic form; against an illicit and vicious method, which disregarded all *objective* ideas or external forms, and while it began, indeed, with facts of observation, rushed at once, and with no gradations, to the most general principles. "Man, as the minister and *interpreter* of nature, does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him; and neither knows nor is capable of more." "There are, and can exist, but two ways of investigating and discovering truth. The one hurries on rapidly from the senses and particulars to the most general axioms; and from them, as principles, and their supposed indisputable truth, derives and discovers the intermediate axioms. This is the way now in use. The other con-

* "As we cannot use physician for a cultivator of physics, I have called him a *physicist*. We also need very much a name to describe a cultivator of science in general. I should incline to call him a *scientist*."—PHIL. IND. SC. vol. i. p. cxlii. *Aphorisms Concerning the Language of Science*.

structs its axioms from the senses and particulars, by ascending continually and gradually, till it finally arrives at the most general axioms; which is the true but unattempted way." "Each of these two ways begins from the senses and particulars, and ends in the greatest generalities. But they are immeasurably different; for the one merely touches cursorily the limits of experiment and particulars, whilst the other runs duly and regularly through them; the one from the very outset lays down some abstract and useless generalities, the other gradually rises to those principles which are really the most common in nature." "Then only can we augur well for the sciences, when the ascent shall proceed by a true scale and successive steps, without interruption or breach, from particulars to the lesser axioms, thence to the intermediate, (rising one above the other,) and lastly to the most general."* These profound and searching aphorisms, rightly understood, are so far from militating against an ideal philosophy, that a true idealism, as distinguished from its counterfeits, as well as opposed to a materialized philosophy, will not, we believe, prevail, until these aphorisms have been carefully studied, generally accepted, and implicitly obeyed; so far as they can be shaped into maxims for the regulation of the intellect, in its endeavours to apprehend the pure and unearthly archetypes, which quicken and mould into meaning and beauty lifeless and formless matter. We may, however, admit that Bacon does not bring out with sufficient fulness the ideal element of our knowledge. The triumph of Nominalism in the schools had reduced all purely intellectual speculations to mere shadow-fighting. "Like as many substances in nature, which are solid, do putrefy and corrupt into worms, so," says Bacon, "it is the property of good and sound knowledge, to putrefy and dissolve into a number of subtle, idle, unwholesome, and, as I may term them, *vermiculate* questions; which have, indeed, a kind of quickness, and life of spirit, but no soundness of matter, or goodness of quality. This kind of degenerate learning did chiefly reign among the schoolmen . . . The wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff, and is limited thereby: but if it work upon itself, as the spider worketh his web, then it is endless, and brings forth, indeed, cobwebs of learning, admirable for the fineness of thread and work, but of no substance or profit."† Raised up at a time when true Realism had not only been banished from the schools, but a pseudo-ideal philosophy of words—"the images of matter"—destitute of the "life of reason and invention," had been set up in its stead,—a philosophy "for a while good and proportionable," but when we descend into its distinctions, "instead of a fruitful womb, for the use and benefits of man's life, ending in monstrous altercations and barking questions," like the dogs around the waist of Scylla;—

* Bacon, *Novum Organon*, Lib. i. Aph. 1, 19, 22, 104.

† Ibid. *Advancement of Learning*, B. i.

raised up, we say, at such a time, Bacon was naturally led to insist almost exclusively upon the maxim, that facts of observation, and such facts alone, are the essential elements of all true science; and to proclaim, that "as both heaven and earth do conspire and contribute to the use and benefit of man," so we ought to separate and reject from philosophy "vain speculations, and whatsoever is empty and void, and to preserve and augment whatsoever is solid and fruitful;" remembering, that knowledge is not "a couch, whereupon to rest a searching and restless spirit, nor a terrace, for a wandering and variable mind to walk up and down with a fair prospect," but "a rich storehouse, for the glory of the Creator, and the relief of man's estate." But from the time of Bacon downwards, we find a general disposition among physical philosophers to neglect the ideal element of our knowledge.

The disposition to ascribe all our knowledge to experience (says Mr. Whewell) appears in Newton and the Newtonians by many indications. For instance, it is seen in their extreme dislike to the ancient expressions by which the principles and causes of phenomena were described, as the *occult causes* of the schoolmen, and the *forms* of the Aristotelians, which had been adopted by Bacon. Newton says (*Optics*, Qu. 31), that the particles of matter not only possess inertia, but also active principles, as gravity, fermentation, cohesion: he adds, "These principles I consider not as occult qualities, supposed to result from the specific forms of things, but as general laws of nature . . . To tell us that every species of things is endowed with an occult specific quality, by which it acts and produces manifest effects, is to tell us nothing: but to derive two or three general principles of motion from phenomena, and afterwards to tell us how the properties and actions of all corporeal things follow from these manifest principles, would be a great step in philosophy, though the causes of these principles were not yet discovered."

All this (continues Mr. Whewell) is highly philosophical and valuable; but the investigation of *specific forms* is by no means a frivolous or unmeaning object of inquiry. Bacon and others had used *form* as equivalent to *law* . . . Both *form* and *law* imply an ideal connexion of sensible phenomena; *form* supposes matter which is moulded to the form; *law* supposes objects which are governed by the law.

But occult causes, employed in the way Newton describes, had certainly been very prejudicial to the progress of knowledge, by stopping inquiry with a mere word. The absurdity of such pretended explanations had not escaped ridicule. The pretended physician in the comedy gives an example of an occult cause or virtue.

"Mihi demandatur
A doctissimo doctore,
Quare opium facit dormire?
Et ego respondeo,
Quia est in eo
Virtus dormitiva,
Cujus natura est sensus assopire."

Hence it was that

Newton, along with views the most just and important concerning the nature and methods of science, had something of the tendency, prevalent in his time, to suspect or reject, at least speculatively, all elements of knowledge except observation. This tendency was, however, in him so corrected and restrained by his own wonderful sagacity and mathematical habits, that it scarcely led to any opinion we might not safely adopt. But we must now consider the cases in which this tendency operated in a more unbalanced manner, and led to the assertion of doctrines, which, if consistently followed, would destroy the very foundations of all general and certain knowledge.—*Phil. Ind. Sc.* vol. ii. pp. 453—456.

This downward tendency was corrected in the minds of the great discoverers, as well as of those who were engaged in submitting their discoveries to mathematical verification, by the fact that, as real and successful labourers in the fields of science, they could not but introduce the ideal element among the external objects which observation and experiment brought together. It was only incidentally that they had occasion to reflect upon the formal nature of their own labours. Their department lay in physics, not in psychology. But as soon as an influential psychologist should arise, who should collect the scattered and latent principles of sensationalism, and mould them into shape, and put them forth as sound metaphysical doctrine; and men, instead of exercising their minds in physical research or mathematical investigation, should begin to speculate about the methods and rules of mental action when engaged in these researches, then the whole latent mischief would break out, and the plague become apparent. Such a psychologist arose in the person of Locke, a man who has done infinitely more to impoverish and degrade philosophy than many who have come down to us (Hobbes for example) with branded reputations. So that it has been the fate of Locke, after enjoying a short, feverish, unreal popularity, to receive the punishment due to his offences against those principles of civil government upon which the security and well-being of society depend, and those principles of philosophy which raise the mind of man to converse with the Eternal,—for whilst true philosophy, like Jacob's ladder, has its lowest round upon the earth we tread under our feet, its aspiring summit is hid amidst the ineffable glories of the Unseen Presence;—it has been, we say, the justly-merited doom of Locke to suffer punishment in the infamy which now universally overwhelms his *followers*. Putting himself at the head of the assault against the ideal philosophy, which, in his day, was becoming more and more vigorous, Locke became the hero, and his name has been the watchword, of those who profess the philosophy of the senses, even up to our own times. But when Condillac, frightfully consistent in his discipleship to the philosopher of Wrington, had told us that "all ideas are transformed sensations;" and D'Alembert, that "observation and calcu-

lation are the only sources of truth ;” and Helvetius, that “ the most sublime truths, when once simplified and reduced to their lowest terms, are nothing more than identical propositions :” and these, and their kindred principles, had smitten the minds of those who embraced them with the curse of barrenness, and society—so close is the connexion between bad philosophy and evil practice !—with the mad wickedness that convulsed Europe to its centre ; then began men, to whom God had given purer and higher principles, vigorously and effectually to arouse themselves against the base and pestilent tenets of the sensational school.

The general mind of Europe is now in a state of strong reaction ; but, as is too often the case when mighty changes are going forward, an indiscriminate iconoclastic spirit is blended, in some minds, with that purer and nobler spirit, which abstains religiously from destruction, and expends its energies upon the holy work of rebuilding the Temple of Truth, after the pattern showed on the Mount. Because the physical sciences have been prosecuted, in some quarters, too exclusively ; because their triumphs have been proclaimed, by some, too boastfully ; because some, profoundly ignorant of their interior nature and legitimate scope, have said that their glory is to have spanned our rivers with proud bridges, or pierced their depths with adventurous tunnels ; to have changed night into day, and brought down lightning from the skies ; to have dismissed the horse from the road, the workman from the workshop, the sailor from the mast, in order that unwearied steam may annihilate distance, supersede labour, and bear the voyager on its vaporous wings in fearless defiance of the elements ; because, while these have degraded the Sciences into hand-maids to Art, others have raised them into patronesses of Religion ; so that Moses and the Prophets, Jesus Christ and His Apostles, are required to suspend their commission, until some modern minute philosopher, after having counted the feathers on a butterfly’s wing, or calculated the age of some mouldering bone, shall condescend to countersign their credentials ;—because these, and other like follies and offences, have been committed, it has been too hastily concluded that physical science is conversant only with what is visible and tangible, and ministers only to man’s bodily enjoyments ; that it shuts him out from converse with spiritual things ; that it disposes him to unbelief, and engenders vanity. These conclusions are most unjust. It is a narrow, and altogether mistaken view, to represent physics as conversant only with matter and material things ; if by this representation it be meant to deny that they conduct the mind of the inquirer into the regions of pure thought. Mr. Whewell has most abundantly and satisfactorily shown that ideas are no less essential than facts to the formation of science.

An exposition and discussion of the fundamental ideas of each science may, with great propriety, be termed the *PHILOSOPHY* of such science. These ideas contain in themselves the elements of those

truths the science discovers and enunciates; and in the progress of the sciences, both in the world at large and in the mind of each individual student, the most important steps consist in apprehending these ideas clearly, and in bringing them into accordance with the observed facts.—*Phil. Ind. Sc.* vol. i. p. 76.

And again :—

The classification of the sciences has its chief use in pointing out to us the extent of our powers of arriving at truth, and the analogies which may obtain between those certain and lucid portions of our knowledge, with which we are here concerned, and those other portions, of a very different interest and evidence, which we here purposely abstain to touch upon. . . .

In this, as in any other case, a sound classification must be the result, not of any assumed principles imperatively applied to the subject, but of an examination of the objects to be classified The classification obtained by that review of the sciences in which the history of them engaged us, depends neither upon the faculties of mind to which the separate parts of our knowledge owe their origin, nor upon the objects each science contemplates, but upon a more natural and fundamental element, namely, the *ideas* each science involves. The ideas regulate and connect the facts, and are the foundations of the reasoning in each science. . . .

We may further observe, that this arrangement of sciences according to the fundamental ideas they involve, points out the transition from those parts of human knowledge which have been included in our history and philosophy, to other regions of speculation into which we have not entered. Thus the history of physiology (*Hist. Ind. Sc.* vol. iii. p. 431) led us to the consideration of life, sensation, and volition. . . . Again, the class of Palætiological Sciences which we were in the history led to construct, although we there admitted only one example of the class, namely Geology, does in reality include many vast lines of research; as the history and causes of the diffusion of plants and animals, the history of languages, arts, and, consequently, of civilization. Along with these researches comes the question, how far these histories point backwards to a natural or a supernatural origin? and the idea of a First Cause is thus brought under our consideration. Finally, it is not difficult to see, that as the physical sciences have their peculiar governing ideas, which support and shape them, so the moral and political sciences also must similarly have their fundamental and formative ideas, the source of universal and certain truths, each of their proper kind.—*Phil. Ind. Sc.* vol. ii. pp. 277—280.

We have exceeded our prescribed limits, and must hasten to conclude. Many deeply interesting questions in connexion with this subject still remain to be considered. We hope to be able at some future opportunity to bring some of them under our readers' notice. For the present we have attempted nothing more than a brief synopsis of Mr. Whewell's noble contribution to philosophy. On some points

we are constrained to dissent from him ; but on these we do not touch. We are of opinion that a more searching analysis might have been applied to the inductive process ; but a series of papers, unfettered by the obligations of a review, would be necessary for any thing like an adequate development of this subject.

After having travelled so pleasantly and so profitably along the high paths of philosophy, with Mr. Whewell as our companion and guide, it would be ungracious in us to find fault with any thing at parting : otherwise we would express our regret that Mr. Whewell repeats himself so frequently ; and would suggest, that since he has now produced an extended and elaborate treatise on the *Philosophy* of the Sciences, the value of the *History* would be greatly increased by the omission of most, if not all, of the anticipatory speculations and philosophisings which occur throughout it, and the introduction of matter more directly historical. But Mr. Whewell himself will, we are persuaded, so clearly see the propriety of submitting the entire work, when the opportunity shall arrive, to a careful revision,—throwing out certain references of mere temporary interest, bringing up the histories of each science to the stage at which they shall have then arrived, drawing the boundary line between the history and the philosophy with a steadier hand, fitting the arrangements of the two works to each other so as to form a consistent whole,—that we shall say not a word more in the discharge of the ungrateful part of a reviewer's office. We extract, with much pleasure, a beautiful passage in the *History*, in continuation of our defence, hereafter to be resumed, of the Physical Sciences from the charge of materializing the mind, or causing it to “swell” with turbulence and vanity : and with this quotation, slightly modified in one sentence, which takes up the subject at the point where we broke off in order to throw in these last two paragraphs, we shall conclude.

The real philosopher, who knows that all the kinds of truth are intimately connected, and that all the best hopes and encouragements which are granted to our nature must be consistent with truth, will be satisfied and confirmed, rather than surprised and disturbed, to find the natural sciences leading him to the borders of a higher region. To him it will appear natural and reasonable, that, after journeying so long among the beautiful and orderly laws by which the universe is governed, we find ourselves at last approaching to a source of order, and law, and intellectual beauty ; that, after venturing into the region of life, and feeling, and will, we are led to believe the fountain of life and will not to be itself unintelligent and dead, but to be a living mind, a power which aims as well as acts. To us this doctrine appears like the natural cadence of the tones to which we have so long been listening, and without such a final strain our ears would have been left craving and unsatisfied. We have been lingering long amid the harmonies of law and symmetry, constancy and development ; and these notes, though their music was sweet and deep, must too often have sounded to the ear of our moral nature as vague and unmeaning

melodies, floating in the air around us, but conveying no definite thought, moulded into no intelligible announcement. But one passage, which we have again and again caught by snatches, though sometimes interrupted and lost, at last swells in our ears full, clear, and decided; and the religious "Hymn in honour of the CREATOR," in which all the best philosophers of nature have ever joined, swells, and will yet swell, into richer and deeper harmonies, and will roll on hereafter,—the perpetual song" of the temple of science.—*Hist. Ind. Sc.* vol. iii. p. 477.

Sermons. By the Rev. J. M. CAMPBELL, late Minister of Row, Dumbartonshire. Greenock: Lusk. 2 vols. 12mo. 1832.

The Unconditional Freeness of the Gospel. In Three Essays. By THOMAS ERSKINE, Esq. Advocate. Edinburgh: Waugh and Innes. 12mo. 1828.

The Whole Proceedings in the Case of the Rev. J. M. Campbell, Minister of Row. Greenock: Lusk. 12mo. 1831.

Lectures on the Book of Revelation. By the Rev. EDWARD IRVING, A. M. London: Baldwin and Cradock. 4 vols. 12mo. 1831.

On the Day of Pentecost. By the same.

A Series of Tracts on the Intrusion of Ministers on Reclaiming Congregations. Edinburgh: Johnstone. 1839.

Historical Sketch of the Ecclesiastical Establishment in Scotland, &c. By GEORGE BUCHAN, Esq. of Kelloe. Edinburgh: Johnstone. 1840.

Hints on the Question now Affecting the Church of Scotland; Addressed to Members of the Church of England; with a Letter to Viscount Sandon, M.P. By J. C. COLQUHOUN, Esq., M.P. Glasgow: W. Collins. London: Hamilton and Co., &c. 8vo. 1840.

OUR readers may perhaps feel astonished, not more at the array of books we have prefixed to this article, than at their seemingly heterogeneous character, and their diversity of subject. We hasten, however, to assure them that the works in question, with all their variety, have something in common, which has induced us thus to lump them together. They exhibit different phases of Scottish Presbyterianism, and the state of affairs which it tends to produce, a subject from the consideration of which there is much to be learned.

The notions of the Scottish religious establishment, which prevail among the grand majority of Englishmen, are, we take it, something of the vaguest. A few years ago, before the present crisis, the Presbyterianism of the north was viewed, even by most Churchmen, in a far from unfriendly light. It was considered to be something which had

once, indeed, been very fanatical, rabid, and dangerous, but now, though still perhaps out of taste, quiet and harmless, the ally of good government, and by all means to be supported, as promoting religion and morality among the very singular people who preferred its rude appointments, its strained extemporaneous prayers, and its vicious, though pithy, eloquence to the refined propriety, the majestic Liturgy, and the quiet modest preaching of their own church. It was regarded as entirely a national question; for that a sister, or, rather, a daughter church of their own existed in Scotland, resembling her, but still independent of her, with orders such as she could recognize, and a constitution such as she could approve, though with a Liturgy and Canons of her own, was what they never dreamed of, and what, indeed, they had but scanty means of discovering. Supposing them to go to Scotland, and to mix with Scottish Episcopalians, it was ten to one (in the south at least) that they heard their friends describing themselves as members of the Church of England,* and the place of worship they frequented designated "the English Chapel," alike by friend and foe. What wonder, then, if uninquiring persons from England conceived the episcopal congregations in Scotland to be much the same thing as the Protestant congregations in Paris or Naples, in both cases introduced by the English, and differing only in this, that, in the case of Scotland, the natives were at liberty to follow the fashion of their visitors if it pleased them?

It is beside our present purpose, however, to vindicate the national independence of the Episcopal Church of Scotland, "the branch of Christendom," said Bishop Horne, "in which St. Paul, were he on earth, would wish to live and die." Only, in passing, let us congratulate our readers on the Archbishop of Canterbury's bill of last year, by which the Church of England is placed in a position, with regard to the churches of Scotland and America, unquestionably much more catholic than that she occupied before. We now hasten to the fulfilment of our present purpose, which is to present our readers with a view of the recent phenomena exhibited by Scottish Presbyterianism,—to show how miserable is the provision which that human and narrow system makes for the wants of earnest men, and how, whenever such arise, they are sure to be led, amid all their fanaticism and turbulence, to point unconsciously to the genuine church, which contains the only solution of their difficulties, and satisfaction for their needs, and thus to illustrate, "not unto themselves, but unto us," some aspect or other of catholic truth.

The quiet character of the Scottish Establishment, under which

* Thus Mr. Colquhoun, the author of one of the pamphlets named at the head of our article, describes himself as "a member of the Church of England." As this gentleman is a Scotchman by birth, and resides in Scotland, except when engaged on his parliamentary duties, we think he would more accurately designate himself as "a member of the Scottish Episcopal Church." We are aware of the unseemliness of the adjective *Episcopal*, which is only to be justified as saving misapprehension, which might ensue did we speak of the Scottish Church.

she gained the amount of favour from English Churchmen, of which we have been speaking, is rapidly passing away. We are now told, (and we were never told [a greater truth,]) that it only marked her when all her distinctive principles were in abeyance. Their revival certainly is about as unquiet as any thing can well be; but this is no count in our indictment against her. Were she entirely in the wrong, we should probably find her either swelling the ranks of revolution and democracy, or else on the very friendliest terms with the powers that be: being half in the right and half in the wrong, we have simply a general aimless effervescence.

At present she is convulsed by a question of discipline; twelve years ago she was rent by doctrinal dissension. Let us now consider each of these, and see how far she herself is not answerable for the fanaticism that arose in the one, and the turbulence that appears in the other case. From both investigations we shall find, as we venture to promise, that really earnest men within her pale are, in the first place, prevented by her peculiarities from reaching the catholic truth at which they aim, and secondly, cannot be so far prevented as not to make approximations to it, and thereby illustrate it in a very powerful way.

We will begin with what is first in the order of time—the doctrinal excitement which prevailed among Presbyterians ten or twelve years ago. It had two roots, which converged, however, into one growth,—one on the banks of the Gareloch, the other in a Presbyterian meeting-house in London. Though, however, the Rowites and Irvingites (for such were the names given to the parties in question) joined forces, and reciprocally communicated the full amount of each other's truth and each other's error, the traces of their aboriginal distinctness remained to the last. They may, therefore, be dealt with separately; and we will, in the first place, proceed to the Rowites.

The creed of Scottish Presbyterianism, as all the world knows, is a Calvinistic one—and Calvinistic to the full amount to which the Genevan system has ever been pressed—going beyond, therefore, the statements of Calvin himself, nor desisting till it has filled up its outline after the terrific symmetry of the model given in the synod of Dort. The formularies adopted by our Presbyterian brethren are the Westminster Confession and Catechisms. Into this mould must the thoughts of every one be compressed, who would officiate as a minister of the kirk; and, accordingly, the candidates for the sacred office are carefully trained in as subtle and scholastic Calvinistic exercises of their understanding as they would be in popish ones at Salamanca.*

* Theological attainments are a great rarity in Scotland, except among the Episcopalians. We have met with honest and able men among the ministers of the Establishment, but very rarely with any one whose divinity went beyond the Five Points and the Protestant doctrine of Justification.

Now the influence of the tenets usually styled Calvinistic varies, not only with the extent to which they are carried, but the circumstances with which they are surrounded. In the case of the great father, who is commonly, but we think very mistakenly, considered the founder of the entire scheme, it does not get beyond his metaphysical system. For St. Augustine's doctrine of grace, whatever be its merits or demerits, is merely his way of realizing to himself the greatness of God, and the impossibility of good, in any creature, except as coming from him; much more of a clean thing coming from an unclean. Let it be remembered that he adhered to the catholic doctrine of the sacraments, and therefore of course to baptismal regeneration; next, that while,—holding, in conformity with what has been said above, that for every point in which one man is favourably differenced from another, he is indebted to Divine election, and therefore necessarily tracing the grace of perseverance to the same source, he did nevertheless maintain that numbers through election receive grace, and make some progress in it, (such progress that, then dying, they would die in a state of salvation,)* who afterwards fall away.† So that those elected to final perseverance can only be discriminated by their final perseverance; while, in the mean time, all baptized persons are to believe in the remission of their sins, in their regeneration and adoption, and in the grace of God ever present with them in the due use of the ordinances of the church, in prayer, and in their hearty efforts to obey. It is obvious, therefore, that St. Augustine did not hold the modern doctrine of final perseverance at all; that his supposed Calvinism by anticipation was, as we have already said, merely his metaphysical system; and that his own practical conduct and his religious guidance of others must have remained identical with what they would have been had he never thought about the Divine decrees at all.

There is nothing in our own church to hinder any of her clergy from holding the full system of Augustine as we have attempted thus hurriedly to sketch it; and it was, on the whole, in the same combination with more authentic and catholic views, that it was adopted by many of the great divines of the first century after the reformation; though not, we admit, without something of a nearer approximation to the system of Geneva. Still, as long as Calvinism is only in the stage to which they carried it, it is a matter on which no man has a right to quarrel with his brother, being merely the latter's way of defining and expounding that entire dependence of the guilty creature on his Maker's grace, which all true Christians will assert and maintain.

Very different, however, does Calvinism become, when, in addition to a denial of the grace of the sacraments, it receives the horrible

* We are merely giving St. Augustine's views, not our own. For to us it seems as going beyond what is written to feel sure that any have so won the victory during their life, that they would be safe dying sooner than they do.

† Vide his treatise "*De Dono Perseverantiae*."

complement of particular redemption. This was the finishing touch given it at Dort, and which the English puritans welcomed and adopted. Were a plain Christian asked the following question from the Assembly's Shorter Catechism, "Did God leave all mankind to perish in this estate of sin and misery?" he would probably answer either in the spirit or the letter of our Saviour's declaration, "God so loved the world that he gave his only-begotten Son, that all who believe on him should not perish, but have everlasting life." But how is the unhappy victim of the synod of Dort taught from his tenderest years to reply to this stupendously-important question? As follows: "God having from all eternity elected some to everlasting life, did enter into a covenant of grace with them to bring them out of this estate of sin and misery, through a Redeemer." In keeping with this, the next question is, "Who is the Redeemer"—not of the world, but—"of God's elect?" How different, surely, must be teaching like this,—teaching under which the young catechumen learns many hard sayings about God and the covenant of grace, and election, and effectual calling, without a single intimation, a single hint, that he is himself concerned in one word of what he is saying, with every thing in his own self-consciousness and experience to testify that he is in nowise distinguished from his fellows,—how different, we say, must be such teaching, both in itself and in its practical result, from that of our own glorious Catechism, of which the very first lesson is, that the learner is himself interested in, and intimately connected with, all that it is about to unfold,—that he is to prepare himself for being instructed, not in a system of dogmata and definitions, but in the close and awful relationship in which he stands to the unseen Lord of his being and emancipator of his spirit from its natural bondage,—and to start with describing himself as "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

For the deadly poison of the Calvinistic scheme, in its modern symmetry, consists in this, that in no legitimate way can the sinner appropriate to himself a single privilege or promise of the covenant of grace. Christ died, he is told, only for a secret unknowable selection out of the sons of men, who are to reap, each in its turn, the various blessings his death has purchased. How is he to know that he is one of them? How is he to approach God, to plead Christ's merits, to say the Lord's Prayer, till he knows that he is one of them? These are questions which we incline to believe have worked in the minds of Scotchmen, even before the present day, to an extent of which such Englishmen as have had but little contact with Calvinism (*i. e.* four-fifths of the people) can have no conception. At all events, about the time we have specified, they were afloat and stirring after a very peculiar fashion.

Somewhere about A.D. 1827, Mr. Campbell, minister of the parish of Row, on the banks of one of the loveliest of Scottish lochs, having up to that time been known only from his zealous discharge of his

pastoral duties, became signalized as a preacher of the doctrine of assurance; *i. e.* that no man was a true Christian who did not know himself for such; who did not feel sure that his sins were done away in Christ, that he was accepted in the Beloved, and in short in a state of salvation. This teaching gave great, and, we will admit, very deserved offence. For, putting the peculiar doctrines of the Scottish establishment quite out of the question, no sober Christian will fail to recognize that the New Testament not only permits, but to a certain extent even prescribes doubts as to our spiritual state—doubts which the most advanced in the divine life will sometimes feel most awfully, and, we must add, will feel with most rational grounds. Besides, the New Testament knows nothing of peculiar reasons for confidence, peculiar privileges, or peculiar experiences; and unless there be some general ground on which others may rest this assurance, equally with the flighty Christian who announces it of himself, it must be vain and illusory, must create its own grounds, must be itself its own foundation. Such common grounds, however, Mr. Campbell, as we shall soon see, persuaded himself that he had discovered. But, in the meanwhile, let us look at the question at this stage; let us see how the Calvinists of the north dealt with it; what we may conceive their respective views of it to indicate in Mr. Campbell and in them; and in what light we may regard the notion of assurance, when confronted with it, either in his writings, or in the statements of sectarians among ourselves.*

The Scottish answer was something like this: "We cannot be enjoined to feel assurance without evidence; and in this case a man at the commencement, at least, of his christian course can have none. There is a general declaration in scripture, that Christ Jesus died to save sinners, but there is none that he died to save me in particular.† I must wait till I find faith, and repentance, and genuine holiness in my character, before I am warranted in feeling assurance, which cannot therefore be, as represented, of the essence of faith, and with which I cannot be asked to commence my christian course."

Whether we adopt an answer like this, or whether we object, as would be the usual way here in the south, that the doctrine is enthusiastic and dangerous,—that scripture bids us "examine ourselves," and prescribes "fear and trembling,"—we do not, it seems to us, hit the mark. Our brother has in him the dawning of a truth on this subject, and he feels that, unless rude violence is to be done to the language of the New Testament, there is something revealed in it which the sinner is not merely to hope for, but to appropriate,—that the high privileges it proclaims are spoken of as the *known* possession

* It is a capital tenet, we need hardly say, with the Wesleyan Methodists.

† *Vide* Appendix to a volume of Sermons, by the late Dr. Thomson, of Edinburgh.

of some among the sons of men,—that the spirit of adoption it inculcates implies and is identical with the assurance for which he contends. There is no effectual way of answering him, except by showing him that the Church recognizes the whole of his truth, clearing it of the accompanying error,—that she both keeps it purer, and develops it better, than he does himself. The position for which Mr. Campbell and his friends panted, and which they tried to persuade themselves they had gained, is none other than that on which the Church places every baptized child. She teaches him to believe of himself, that he has been “made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.” And therefore he is to say, “Our Father” in the spirit of a son,—he is to serve God “in holiness, *without fear*,”—he is to rejoice in the certainty of his redemption and his regeneration,—he is to feel assured that in him the old lineage from Adam is cut off, and that he is engrafted on the new,—he is to “walk worthily of God, *who hath called him to His kingdom and glory*,—he is to have his citizenship in heaven; *for* he has “come unto Mount Zion and to the city of the living God—the heavenly Jerusalem.” And he is to do all this as one who counts not himself to have apprehended; who knows well that, in his case, these great things may have been given in vain,—that his own perversity may yet cheat him of his crown,—that the victory is not won till the end,—that

“The grey-haired saint may fail at last,—
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love.”

In short, the Church answers the legitimate cravings of the enthusiast, by offering him what she gives her children—not the assurance of his own final salvation, which she cannot and must not give him,—but the assurance of a present true grace of God, in which he may stand—of an ascertained regeneration and an ascertained adoption—of a loving Father who is in heaven.

The catholic doctrine of baptism is, then, the truth of which Mr. Campbell's notion was the shadow. In his most interesting works, it is wonderful how near he sometimes comes to that doctrine. He missed it, however,—indeed, he could not easily do otherwise,—and was led, mainly in conjunction with Mr. Erskine, to mature the doctrine of universal pardon as the necessary complement of his religious scheme, and the necessary deduction (so he thought) from the doctrine of universal redemption. With this were mixed the Irvingite views of prophecy and the miraculous gifts of tongues and supernatural power, all, we need scarcely say, keeping up a heated atmosphere of fanaticism around Mr. Campbell and his friends and followers. At length, after much tedious and intricate process, the Scottish establishment succeeded in expelling this man from her pale, on the ground of his three doctrines of universal redemption, universal pardon, and assurance, which she deemed incompatible alike

with truth and with her standards of truth. However that may be, in an alternative of error, we confess we should rather find ourselves by the side of Mr. Campbell than his opponents. It is quite beside our present purpose to discuss that gentleman's theological system. We have only brought it forward as one recent illustration of our general proposition; but we should do violence to our feelings did we not recommend both his and Mr. Erskine's writings to those of our readers who are well grounded in Church principles. Such can hardly imbibe the error, or catch the feverish fanaticism with which both abound; while they will find much to illustrate most powerfully to them the great catholic doctrines,—most vivid views of one or two features of truth,—the great principle that we are to read the mind of God in the cross of Christ wonderfully brought out,—and the love of God most touchingly, as well as exultingly, proclaimed. They will, we are sure, both understand their position as churchmen better than they did, and feel more grateful for it.*

We must now pass on to the Irvingite delusion, as melancholy and as instructive a subject of contemplation as can well be imagined. If there be a thing with which we have little patience on the part of a reflecting Churchman, it is a want of sympathy with the late Mr. Irving. He was a man of noble and most excellent endowments, with the keenest sense of the hollowness of all that came below the scriptural mark, whether of faith or practice, and of the exceedingly wide departure which the self-styled *religious* world has made from the apostolical temper and estimate of things. But he was himself in a false position, and he never found that out. What other ingredients in his character may have jarred with its nobler elements, it were now vain, and worse than vain, to investigate. Such a man gives us in his very nobleness a pledge that his worst errors will illustrate truth; and it is a pledge which no student of Mr. Irving's works need complain of as unredeemed. As leader of a school, he is chiefly known by what are currently termed his Millenarian tenets, his adoption of the Row doctrines, and his belief in the miraculous presence of the Holy Spirit in the Church, lost indeed, through want of faith, for ages, but revived (there was the root of bitterness) under *his* auspices. Of the first we need not speak; for, whether true or false, pious and learned Churchmen have held the same without offence. The second we have dwelt on long enough for our present purpose already; we must, therefore, pass to the third, on which, however, we propose to touch very briefly. We will not here enter on the very difficult questions when and why miracles ceased in the Church, or whether they could now be re-produced if really wanted. It is enough to say, that Mr. Irving conceived them essential features of the great Pentecostal gift; and the service which we think he

* We also recommend, to such of our readers as can get at them, (but they are now difficult to procure,) the reports of the proceedings in the Scottish Church (?) Courts, in the case of the Rev. J. M. Campbell. They will give the reader a higher notion of the ability than of the theology of the ministers of the Kirk.

rendered, consisted in the bold witness he lifted up to the effect of that having been a gift for all ages—the great possession of the Church, which is ever to be the shrine of the Holy Spirit, in the riches of his wisdom, power, and glory. This is a great and all-important truth, of which the religious mind in the latter days had been taking but a feeble hold. Men had been distinguishing between what they called the extraordinary and the ordinary gifts of the Spirit. In the latter, they only saw such help to our moral endeavours as must have been accorded to good men of the elder covenant equally with Christians. The glory of the day of Pentecost they were getting habitually to confine to the former; consequently, the Saviour's great promise of a Comforter who was to come and abide for ever,—of the Holy Ghost, who was thenceforth to be not merely *with* but *in* his disciples, thereby making Christ more intimately present to them than he was even “in the days of his flesh,”—and all the elevated language of the apostles respecting the inhabitation of the Church by a Spirit of power and glory that had never dwelt in the world before,—all this was becoming meaningless and hyperbolic in the ears of a dwarfish and stunted generation. Mr. Irving saw very clearly, that if words have meaning, the day of Pentecost was not a passing exhibition of signs and wonders, nor even the beginning of one generation's length of such; but the birthday of a new and permanent revolution in the world,—the baptism of the collective Church with a Spirit ever afterwards to inhabit her,—the breathing into her of a heavenly life and power, in which she was to move and act on the world to the end of its existence,—an emanation perpetually to pass on her from the glorified human nature of her Divine Head, through which she was continually to invade the territory of sense and time with the powers of the world to come. Unhappily, he did not see that miracles could never rank higher than as accidental developments of this great gift; that they could never be of its essence; and that, so long as the Spirit is in the Church as the Spirit of knowledge and wisdom, and of a sound mind, and of love,—so long as the Christian Faith is really, though inadequately, apprehended by her members, and their ordination powers exercised by her ministry, and the sacraments informed by their respective inward and spiritual graces,—so long is the Pentecostal gift enjoyed by the Church in its essentials and its fulness. And without at present saying one word on the question how far, under certain circumstances, the Church might even now make some of the early exhibitions of that gift,* it is obvious to the Churchman

* Among other authorities, Barrow may be named as holding that lawfully sent missionaries might count on the possession of miraculous power, as being placed in a situation where miracles would be desirable. For noble and accurate views of the Pentecostal gift in general, and one or two weighty observations on miracles in particular, we earnestly refer the reader to St. Chrysostom, 2. Hom. in Pentec. *Quære?* as manifestations of the invisible and spiritual, do not the daily services of the Church supersede miracles to the believer?

that Mr. Irving was not walking in the prescribed course for enjoying it. It is in the order and harmony of divine institutions that the Spirit resides; it is "in his holy places" that God is "wonderful." This, as was natural, Mr. Irving did not see, or rather he did not see the falsity of his own position; but, while his missing a truth which he so nearly reached may be, we think, laid in charge, partly at least, to his being the member of a sect, it illustrates the general position for which we have appealed to it—that the most earnest and living members of the kirk of Scotland, if led into a fanatical departure from their prescribed system, are at least led to exhibit a shadow cast from the great orb of Catholic truth. And, as a matter of history, we know that several of those who have imbibed a taste for his writings, have been led to the adoption of true Church principles.

We must now pass to the question which is at present occupying the minds of all Scotchmen, of whatever party or religious persuasion,—usually designated *the Non-Intrusion question*. It would be quite superfluous in us to attempt giving a history of it, as all who wish to find such can easily inform themselves, from other sources, of its past progress and present stage. And besides, it is with no view to a discussion of the question itself that we now turn to it, but solely to see in it a new and very different phase of the principle which has been running through these remarks.

Most persons who have attended to it at all are aware that "the call" of the parishioners is deemed by genuine Presbyterians essential to the due discharge of a pastor's functions among them; that an act passed in the reign of Queen Anne restored to patrons their former right to present to benefices, which they had lost for a time, and that, of the two elements thus brought together in the settlement of a minister—the will of the patron and the will of the people—the former got the upper hand;—the *call* becoming a mere form, and occupation following from presentation as certainly as if nothing of the sort were interposed between them, unless, indeed, the Presbytery, on examination of the presentee, should find him incompetent;—that the ancient rights of the people were not, however, given up without a struggle;—that in our own day a party arose in the kirk most anxious to revive them;—that the said party procured, A.D. 1834, the passing of an act of assembly, entitled the Veto Act, in virtue of which a majority of dissentients among the male communicants of a parish could render the patron's presentation ineffectual;—that the result happened which might easily have been foreseen, patronage became nearly a dead letter, and the right to it nearly worthless as property;—that a Scottish nobleman resolving to try the civil legality of this change, brought an action against the Presbytery of Auchterarder for refusing to ordain his presentee, which he won both in the Court of Session and the House of Lords; that the leaders of the kirk refused to obey the law, as thus laid down; that there has occurred a subsequent case of still ruder colli-

sion between them and the civil power, the commission of the Assembly having suspended a majority of one of the northern presbyteries for attempting to obey the law, and institute an *intruding* minister, in conformity with a decree of the Court of Session ;—that all application to the legislature has hitherto been unproductive of a bill acceptable to both parties ; and that there does not seem even the most distant prospect of such ;—and, in fine, that all Scotland is at present in a state of the most extraordinary excitement on this question.

Quiet establishment-men seem to have little else to say for themselves, than to argue against the inconvenience and absurdity of the non-intrusion principle, and the impropriety and inconsistency of an *established Church* disobeying the law of the land. To the former their opponents reply by triumphantly appealing to the authoritative decrees of their Presbyterian community. To the latter, that Caesar can claim only the things which are his ; that a spiritual matter is none of them ; and that, if establishing the Church does necessarily interfere with Christ's headship, and with the due exercise of that spiritual power which can only be derived from him, it were better for her not to be established. But this they say is not necessary. Let the two powers, the civil and the ecclesiastical, keep each within her province, and all their collision will cease ; but if the civil will overleap its line, what can be done by those in whom the ecclesiastical is vested, but passive resistance—not rebelling against the state, but refusing to obey it, when its commands are incompatible with allegiance to Christ !

Now, we need not, we think, say that we very cordially sympathize with all this. Indeed, those who thus take their position on "the law of the land"—quiet, peaceable possessors of property—would hardly, we fear, have given up their lives rather than set fire to a grain or two of incense in obedience to the law of the land,—would have communicated with Arians in the latter days of Constantine, in obedience to the law of the land,—would have become Semi-Arians in the reign of his son, on the strength of the same universal principle, which, supposing them to have lived in the reign of Queen Mary, would have made them papists, and would, in that of James II., have scarcely sent them to the Tower with the seven bishops. Athanasius would have been no favourite of theirs had they been coevals of his. In truth, a position of peaceable resistance to the civil power was the very cradle of the Church, and one into which, at intervals, she is continually brought. "We ought to obey God rather than man" is the watchword which every now and then she is obliged to catch from the lips of him who, beyond others, is honoured to be her symbol and representative.

It is most futile, then, to give *merely* this answer to the present presbyterian agitators. Supposing them to be correct in their belief of Divine right residing in the popular calls for which they are contending, what can they do but refuse compliance with the existing law ? Neither is it at all more to the purpose to say, that they have

no right to take this ground while they are an *established* form of religion; for the objectors believe them to be a branch of the Church, and believe also, that to establish the Church is both lawful and a great benefit to the country in which it is done. So far they agree with their adversaries, who say, "We are not bound to abandon this lawful position,—to snap asunder this valuable tie,—to deprive our countrymen of this great benefit. We will not precipitate a rupture with the state. Let her look the whole matter in the face, even as we are doing; let her strike the blow, if she chooses. We are honestly telling her where and how she can do it; but, having done that, we do not mean to give one ourselves; we will calmly wait the result." This is the true sentiment of churchmen, and it is one which we may have need to cherish and develope among ourselves, though we trust most of us have too much love of our country not to long and to pray that the trial may be averted.

The one only way, then, to answer the present Scottish agitators is to disprove their premises. They have come to the only conclusion, we think, that could follow from those premises. But the premises themselves seem to us baseless as a vision. We infinitely prefer them to their opponents; we give them all honour for wishing the community to which they belong to be something more than a creature of the state or of earth; but how it is to be more while it continues to be presbyterian, we see not. We respect them, because of their zeal for spiritual power and Divine right; but we think they could hardly have opened a more unpromising vein for either, than that at which they are working. We reverence the great and awful doctrine of Christ's only headship of his Church, and them for being so jealous for it; but then we conceive that we must first feel sure of that doctrine's being really concerned in the point for which we are contending. He has given us no command that we know of to resist the powers that be, and so disturb society for it abstractedly, but only when obedience to those powers would involve surrender of it practically.

It would be quite beyond the limits, as well as the purpose, of this article to discuss the question of non-intrusion, or to show how hopeless is the attempt to render it the nucleus of the great principle to which we have just referred. But before proceeding to the application of this matter, which is our aim, we feel constrained to call the attention of thoughtful presbyterians to our respective situations and advantages in regard to witnessing for Christ's headship. What, then, is the basis on which they rest it? Where do they make Divine right reside? In the freedom of the people to reject a minister who is distasteful to them. Now, we will not, as we have already said, at present discuss this principle on external evidence; we will not show how devoid it is of scriptural sanction,—how futile is the appeal made on its behalf to the practice of the early Church,—nor, again, how inconsistent it is with the *submissive* reception of Christ's emissaries which He prescribes, with faith, and humility, and

self-denial in our attitude towards those who bear "the ministry of reconciliation." On each and all of these points we think we might give battle, did we feel called to do so. But all that we want is, to *suggest* to pious presbyterians our advantages over them; and, with this view, we shall be contented if we make any of them feel how incoherent, inconsistent, and unworthy of their great cause, is the standard which, for want of a better, they have unfurled as its symbol and rallying point. Is it likely, then, we venture to ask, that our allegiance to Christ should be attached to a principle which no one does, and no one can follow out? For, have any non-intrusion ministers, presented to benefices before the veto act, and through the sheer force of patronage, thrown up their livings till welcomed thereto by a majority of male heads of families being communicants? We think this would be but common consistency. But why be contented with a majority? If it be of the essence of the pastoral relation, that it be entered on with the free consent of both parties, like that of man and wife, which is the comparison used, how can the minority, to whom the new minister is *unacceptable*—(unacceptable! as if it could be an argument against the authority of a real ambassador from Christ, that he was unacceptable to sinners)—be bound by the wishes of the majority? Or, again, why the *male* communicants and heads of families only? "In Christ Jesus there is neither male nor female;" and this, we are told, is a question relating to the spiritual rights of His people,—surely, therefore, comprising the case of females, and also of such communicants as may not be heads of families. Once more, the congregation may change their mind after accepting a pastor. From being lukewarm, they may have become zealous,—from being heretical, orthodox. Is the comparison to matrimony to hold good here, and the tie once entered on to be indissoluble? This will not be maintained; for, in the case of matrimony both parties are bound; but we have never heard that the minister was not free to resign his charge. If he may break up the relationship, why should not the other party? We cannot possibly see what is to prevent them on non-intrusion principles,* supposing them to have discovered that he is no longer *acceptable* to them,—no longer "capable of edifying them." Once more, should not the call be repeated, as some say vaccination ought, once every few years; whenever a generation shall have sprung up that had no hand in it,—who never, therefore, were parties to entering on the

* "Is it the clear and indefeasible right" (not of a majority in a parish, but) "of a christian man to judge for himself under what ministry he shall sit,—by what ministrations of the gospel his soul is edified and blessed,—to whose pastoral instructions and care he shall commit himself? It follows at once, from these plain principles of scripture and common sense, that no minister may be thrust upon a congregation contrary to the will of the people."—*Tracts on the Intrusion of Ministers*, No. V.

"The pastoral relation can be rightly formed only with the consent of both parties, viz. the minister and the flock."—*Ibid.*

relation with him who is their minister of pastor and people? Or why should a new settler in a parish be bound by an act anterior to his settlement there? Surely these plain questions bring the non-intrusion principle to a *reductio ad absurdum*.

But we too hold with our northern brethren, that the church is not, and cannot, be a mere creature of the state. We too maintain, that state protection cannot rob her of that which no state could give. We too recognize in her powers, which are not of the earth, and which she must not, dare not, surrender. We too claim divine right, and maintain, that the kings and great ones of the earth must acknowledge this divine right, that they may save their souls alive. But where do we make it reside? We may be wrong in our belief here. If so, prove that we are, and we will abandon it. But, at least, confess that our position is an intelligible, consistent one, one on which it is possible to act. For we see in every bishop a successor of the apostles; we believe that, as such, he can by ordination impart spiritual powers, such as can be conveyed in no other way; that every lawful bishop, priest, and deacon, is, therefore, to be received, in his appointed place, as Christ's accredited ambassador; and that, through this ministry, of his own appointment, is his headship over the Church kept up,—his sway exercised as the anointed King. This ministry may or may not be admitted into the service of the state. If it be, great advantages will arise to the state, great difficulties to the Church. But these latter are not insurmountable; and if the Church find herself in alliance with the state, she is bound, out of reverence to the guidance of Providence, out of patriotism, out of good-will to mankind, not to abandon so important a position, but to attempt to surmount them. Accordingly, the following is the state of matters in which we find ourselves. Our practice may or may not be too Erastian, but our *principles* are any thing but Erastian. Spiritual power and temporal power are each placed in its proper seat, though it may be that the latter is too much, the former too little exercised. But we have them both. We know where to look for either. When we view the Church as "an estate of the realm," we see that she must be subject to the laws of the realm,—that, as the possessor of property, she must consent to have such property recognized and protected on the common grounds and conditions whereby all property is recognized and protected. Further, viewing her as an Established Church, she must be considered as having found her will and wishes sufficiently at one with those of the state, as that they may act in unison, and so enable the king to be, "over all persons, and in all causes, ecclesiastical as well as civil, within his dominions, supreme." For this is one great root of error—the confusing spiritual power with spiritual jurisdiction. The former is all-spiritual, and can ordinarily be exercised by none but those to whom it has been solemnly conveyed. The latter, which restrains and regulates the former, requires, in order to its validity, *the consent* of the heads of the Church; but, while the Church is established, it must be exercised in conformity with the laws and principles of the

realm, and is, therefore, subject, during that arrangement, to the supervision of the highest person thereof. This is our notion of the royal supremacy over the Church of England. The sovereign pretends not to spiritual power (Art. XXXVII.), nor to be the original fountain of spiritual jurisdiction. But he regulates the latter, while he and those in whom it is vested are on a good understanding, because, while the laws of the Church are also the laws of the land, he, as being at the head of the one, must of necessity be at the head of the other also, inasmuch as though there may be two fountains, there cannot well be two co-ordinate exercises, of authority upon the same matters. With us, then, we maintain, that whether or not the one encroach too much on the other in practice, the theory of temporal and spiritual power is good. Purely spiritual acts are performed by spiritual persons. Mixed acts, such as those of jurisdiction, involving civil consequences, are performed with consent of Church and State. The priest ministers at the altar in virtue of his episcopal ordination: that is altogether spiritual. He ministers statedly at that particular altar, and exercises authority over that particular parish, in virtue, for the most part, of mission given him by his bishop (donatives are admitted to be anomalies in our ecclesiastical constitution). In this latter the state interposes to protect one qualified to be pastor of a parish from being hindered by the tyranny of the bishop. The action of *Quare impedit*, to which the latter is liable if he refuse to institute, may, and we imagine does, too much fetter his power in practice, but in itself it is but a necessary result from the union of Church and State.

Now, who does not see that our theory of Christ's headship, and the seat of divine right and spiritual power, will support us well, in the event of a rupture with the state,—in the event of her attempting to enforce something which the priesthood dares not obey? We shall know exactly on what to retreat; our position (we are not talking of its other merits) will be an altogether intelligible and consistent one; our principle (be it right or be it wrong) will be found such as we can follow out: no pushing it to its necessary consequences will land us either in absurdity or impracticability. We shall yield all lawful obedience to civil rulers; we shall, in spiritual things, follow the guidance of those who sit on the visible thrones of Christ's kingdom, whether taken into the service of the state or not. We entreat, then, all thoughtful Presbyterians to consider where they can make a stand, and where we,—to compare our respective positions,—and see which, on grounds of internal character and consistency alone, is the likelier to be the true one.

But these latter remarks have been beside our main purpose, which is not to make proselytes from among presbyterians, but to illustrate catholic truth by means of them. We wish Churchmen to observe in the present agitation of the Scottish establishment, that her members are panting after a great reality,—a reality which we think their fathers forfeited, to a serious extent at least, even when they persuaded themselves they were fighting for it,—a reality which is enjoyed in

the Church,—the reality of spiritual power—of authority derived from Christ—of a heavenly kingdom of which he is the head. Let us not be put to shame because of our apathy concerning this great reality—placed before our eyes as it is in every bishop, priest, and deacon that we see, and in every spiritual act which they perform—by those who are so earnestly groping after it in the dark. Let us cling to it reverently and affectionately. Let us take the high position in regard to the Church which alone is worthy of her. While we give all honour where honour is due, and in every thing exhibit and try to propagate a reverence for the rulers of the land, let us not allow them in the belief that it is for them to *patronize* the church,—to make a great deed of befriending her,—to view the power of doing her service as other than a permission most graciously vouchsafed to be used with humble thankfulness. In every thing let us view her as not resting nor dependent on the will of man, but as having her foundations on the everlasting hills; as coming out to us from the invisible, and as ever being fast rooted there.

We have endeavoured to vindicate the position of the Anglican Church from the charge of Erastianism; but with Scotchmen this is not necessary. If dissatisfied with the straitened and false position in which their presbyterian establishment has placed them, they need not look southward. They will find Christ's genuine kingdom at hand, unfettered by the perplexities which result from state recognition. While the sect which has usurped her place was cheering on a cruel persecution against her, the Church was growing in meekness and in wisdom. While the former sunk deep in the slumber so widely prevalent throughout the last age, and her most distinguished ministers became the votaries of a cold and worldly literature, and the teachers of nearly heathen ethics, she adhered to the peculiar and life-giving doctrines of the cross; and now, amid the occasional fever of fanaticism and turbulence of political agitation which come upon Scotland, her Church, under the smile (as we trust) of her Divine Head, is being permitted to enlarge the place of her tent, to spare not to lengthen her cords, and strengthen her stakes. Let her continue to be true to herself; let her members be consistent; let them study to manifest the full harmony, rather than to propagate "an uncertain sound" of their principles; let them well develop their own churchmanship in the first instance, and they will discover ere long, if we mistake not, that there are streams of intelligent piety in Scotland which will flow into their communion,—that there are numbers who will then gladly join them, for better reasons than mere preference of their forms, or a belief that their ways are more refined than their neighbours, or an anxiety to get out of the atmosphere of agitation which is around them—for better reasons and for higher considerations, because they have at last made the discovery, that in humbly and sincerely entering into their fellowship, they have attained their true position as Christians—the position whereon to act the regenerate part, and show forth the full glory of their Saviour's gospel.

NOTICES OF BOOKS.

The Library of Anglo-Catholic Theology. Vol. I. 8vo. Oxford : Parker.

FOREMOST among the literary events of the month, we have to record the publication of the first volume of the "Library of Anglo-Catholic Theology;" and we are happy to be able to express our entire approval both of the author chosen, and the manner in which it is edited. In matters of detail, however, we would respectfully suggest to the editors, that it is a great drawback to the volumes to have them numbered according to their place in the general series.* It may be convenient to have a general title by which the undertaking may be distinguished; but it scarcely comports with the dignity of our standard divines to jumble them all up together.

We will now take this first opportunity that is afforded us to make a few observations touching the *general* plan. The Committee *must give us entire works; and no pains must be spared in the editor's department.* If these two canons are not observed, the whole thing will be useless. We are led to make this first remark from perceiving that they only promise us the "Ninety-six Sermons" of Bishop Andrewes. Now, if merely popular selections are to be published, we do not see what ground there is for asking for subscriptions; for private booksellers will gladly undertake their publication. For instance, we are at a loss to know what there is of Brevint, or Beveridge, or Taylor, or Wilson, or Bale, or Cave, that they need concern themselves with. The entire works of all these authors are already to be purchased; and many of the detached pieces have been recently reprinted.

Another point will be, to have the works really well edited. The increased demand for old books has led to several very discreditable republications, among which we regret to have to mention the invaluable Ecclesiastical History of Jeremy Collier. Both the preface and notes of Mr. Barham, the editor, (who, by the way, has the presumption to talk of *continuing Collier in NINE volumes!*) are most unworthy of his author; and, in order to compensate for his own ignorance and neglect, he has the hardihood to invite the corrections of his readers, which he proposes to publish in an appendix. A copious table of "errata" and "corrigenda" we apprehend there will be. We are quite sure that we are safe from any such malversations in the hands of Mr. Copeland. Our object, in what we have said, is merely to point out the substantial advantages which may be derived from the undertaking, and to show how the best expectations of the subscribers may be realized.

* In this respect, it would appear that the public at large have an advantage over the subscribers; for we have just seen a copy of the first volume designated simply as Bp. Andrewes' Sermons.

A Verbal Paraphrase of St. Paul's Epistle to the Romans, with brief Illustrations from Scripture and the Fathers, being an Attempt to convey to the general Reader a connected View of the Apostle's Arguments and Expressions. By EDWIN BOSANQUET, M.A. C.C.C. Oxon. Curate of Denham, St. Mary, Suffolk, and Translator of Theodoret's Comment on that Epistle. London: Burns. Oxford: Parker. Norwich: Stacey. 1840. Pp. 258.

THE plan of this work is well adapted to assist the reader in forming a distinct conception of the Apostle's reasoning in this difficult Epistle. The first of four columns in each double page contains a concise running argument; the second, the authorised version; the third, a free verbal paraphrase; and the fourth, brief, but often pregnant, illustrations from parallel Scriptures and from the Fathers, chiefly Theodoret, (with whom, indeed, the paraphrase agrees for the most part,) and Origen, Comm. in Rom. apud Rufinum. Perhaps it can hardly be expected that we should express our entire concurrence with every part of a commentary on a portion of Holy Writ so variously understood; but we may safely give Mr. Bosanquet's paraphrase the praise of considerable clearness and general accuracy, and recommend it as a useful help to the study of the Epistle it illustrates. We ought not to omit to notice the typography and "getting up" of this volume, which are unusually good.

The Speaker. By WILLIAM ENFIELD, LL.D. London: T. Allman. 1838. Pp. 352.

THIS is a book which has probably found its way into every school in England for more than half a century. It might be supposed, then, to be above criticism. Such an expectation, however, would be grievously disappointed. Like most of our educational works, it is a disgrace to the age and country in which we live. It would be difficult to conceive anything *less* calculated for "the improvement of youth."

Were we to enter upon an examination of the details of the book, we should not know where to cease finding fault. We shall confine our remarks therefore to the general tone. It is characterised by the total absence of anything ennobling. In theology, the highest effort to which it rises is Pope's "Universal Prayer," or "Virtue our Highest Interest." No positive or definite views of religious truth are anywhere given, nor scarcely any acknowledgment made of revelation. The "Orations" are mainly political, containing attacks upon the aristocracy, a standing army, or the septennial act; or are declamations in favour of liberty, gathered from the discontented of every age from Caius Marius down to the author of "Tristram Shandy."

A reference to the title-page will explain this extraordinary phenomenon; for extraordinary it seems, that a person should prefer bad extracts to good ones. Mr. Enfield was a dissenter; and consequently was precluded from inserting such portions of our literature as appeal to the better feelings of our nature, and which are peculiarly English and Christian. Mr. Southey has somewhere said, that

a dissenter is but half an Englishman. The expression has, of course, been cavilled at as illiberal; but it is perfectly true. One in whose breast the sight of Westminster Abbey, or our other ecclesiastical fabrics, must excite feelings of envy and hostility,—who cannot read the works of Hooker, or Bacon, or Burke, or South, or even Shakspeare, but in an attitude of suspicion,—who may not sympathize with the martyr Charles, or admire “the Book of Common Prayer,” the link which connects us with the past,—does certainly forfeit the richest portion of his birthright. And yet the main of our educational works are written by dissenters! The effects are visible before our eyes. We must add that the book abounds with misprints.

The Original Draught of the Primitive Church. By the Rev. W. SCLATER, D.D. *A new Edition.* Oxford: D. A. Talboys. 1840. 12mo. Pp. 353.

AMONG the many excellent reprints which have recently issued from the press, we know of none more likely to be useful than the present. It was written at the beginning of the last century, in answer to Sir Peter (afterwards Lord Chancellor) King's “Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first three hundred years after Christ;” and contains a most complete refutation of the Presbyterian and Independent schemes. The references appear to have been carefully corrected, and the quotations from the Fathers are given at length. It is to be regretted, however, that we have no account of the author, of whom so little appears to be known, that even his name is not given in some of the biographical dictionaries.

True Tales of the Olden Time, selected from Froissart. London: W. Smith. 1841. 12mo. Pp. 170.

IN this beautifully got up little book the tales are broken into dialogues between an uncle and nephew and niece; and though, to our critical judgment, Uncle Rupert is not *quite* the sterling character that should introduce young people to the mysteries of the early chroniclers, the attempt is in itself a symptom of return to a more healthy state of feeling. It is, at least, better than Jacob Abbot and Peter Parley; and we are grateful for it as it is.

Home Discipline, or Thoughts on the Origin and Exercise of Domestic Authority. With an Appendix. By a MOTHER AND MISTRESS OF A FAMILY. 12mo. Pp. 160. Burns, London; Pocock, Bath.

THIS is, on the whole, a striking little volume. With considerable defects of style and method, evincing the absence of *practised authorship*, it tells home truths particularly needful for the present time, in language at once lively, original, and powerful. Its proposed object is to recommend the maintenance of FAMILY DISCIPLINE, upon the

solid foundation of *Christian principle*, and the *law of kindness written in the heart*;—an object which it keeps steadily in view, and tends effectually to promote. It also possesses the peculiar charm of that high tone of feeling and expression which betokens *une femme de naissance*. Nor does it in this belie its original, for we understand it to come from the pen of a lady of high descent, and noble recollections, whom that moral convulsion which desolated so many an illustrious house—the French Revolution—has *displaced*, but not *degraded*, from the higher to the middle rank of life;—a rank which she adorns by carrying out in her own practice the principles she here recommends to others. We have looked through her book and its valuable appendix with cordial satisfaction; and we earnestly wish her success in so creditable an attempt to impress upon all, but particularly upon the higher classes, the paramount duty of maintaining *home discipline*, by using aright the authority vested in the heads of families by the great AUTHOR OF SOCIAL ORDER.

The following graphic sketch of the character and employments of the noble and gentle wives, mothers, and mistresses of families of the olden time, affords a favourable specimen of the writer's style and manner:

With the establishment of permanent and well-defined laws, the jealousies and disputes of elder days by degrees subsided, both at home and abroad. A more prompt administration of public justice superseded private vengeance and retaliation, in which the menial dependants and the whole family took so lively an interest. The military fathers, brothers, sons, and servants, were necessarily obliged to turn their activity into other channels. International wars produced international exchanges of manners, with arts, manufactures, and commerce; hence growing improvements in landed estates took place, producing an ample supply of healthy industry, and occupation for the rich and poor. Their possessor being no longer the long-absented father of his family, rural blessings smiled on the land; "the rich and poor met together;" and the wife, aided by her household, held a useful and dignified sway amidst the innumerable employments which then fell to the charge of women of all ranks.

It has been the fashion to smile at, and to turn into ridicule, the domestic labours and avocations of these practically wise and virtuous women of former days, who, in the events of war, and in the absence of a better guardian, could, in the strength of their concentrated duty and affection, secure their dependants from destruction, and their home from pillage. Can we venture to cast a reproach on her who, in perplexity, "did all that she could,"—who was the mother of her whole family,—whose fortitude was so disinterested, that she forgot herself to save those whom Providence had committed to her care? Did she love the less deeply because she could bind up the wound, or close the eyes of the dying, for whose well-being she had lived? Had she first to learn to perform these tender cares at the awful moment when they pressed upon her as duties? No. The useful training of her education had invigorated her bodily powers, and her heart was supported by religion. Beneath the eye of her father and her brothers, she had from infancy the example of courage and exertion. Her family-duties were not, like ours, refined down to giving mere directions that one set of servants should direct another at a distance; on the contrary, her mind was strengthened by her actual acquaintance with the toils of the household, and its sources of support. The rental was augmented by her "liberal economy;" her household, while it consumed, also procured by its own labour the means, abundant or frugal, of its own subsistence. The corn, perhaps, which made their bread was grown on their own acres, and ground in the mill on their own stream; the malt and beer were theirs; the herds and sheep, perhaps, were subservient to their clothing; the spoils of the farm-yard and the groves filled the downy beds of those who did not court repose in vain. The valuable dairy, the provision of fuel, the lights of the short evenings of a busy household—all filled their place in the list of an English lady's ménage. Hospitality, with the care of the sick, the

preparation of simples, and the storing of fruits and vegetables, produced no scanty work of head and hand for one who was at once a wife, a mother, a mistress, a guardian, and a friend. P. 75—77.

A Letter to the Most Reverend the Archbishops, and the Right Reverend the Bishops, respecting the Assessment upon the Commutation Rent Charge. By the Rev. THOMAS LUDBEY, Rector of Cranham in Essex, and one of Her Majesty's Justices of the Peace for the County of Essex. London: Shaw & Sons. 1841.

As the gross injustice inflicted by the present state of the law upon all holders of tithes, but more particularly the clerical, renders it probable that the subject must shortly be brought under the notice of the legislature, we take the opportunity which the publication of the present pamphlet affords us, of examining into the nature and extent of the evil, and inquiring into the prospect of redress.

The author, whose station as a beneficed clergyman and a magistrate for the county of Essex, has given him ample opportunities of studying the practical working of this branch of the law, has contented himself with pointing out the progressive burthens which have been imposed on the whole body of beneficed clergy by the recent enactments of the legislature with regard to parochial assessments, but has, with perhaps unnecessary diffidence, left to others the task of deciding on the choice of a remedy.

He shows, by evidence into which it is not necessary for us to follow him, that previously to the passing of the Parochial Assessment Act, in August 1836, the mode of rating tithes which was customarily adopted, at least in the eastern part of the kingdom, was to assess them at one-fourth of the sum at which the lands out of which they issued were rated; and he proves, by a series of calculations, that such a mode of rating tithes was in fact equivalent to allowing the tithesowner a deduction of *one half* from the actual value of his tithes, "in consequence of the farmer's profits, *equal to one rent*, being unassessed." A similar principle was recognised in the case of the King against Joddrell, and was sent back to the sessions to work out and apply.

From the passing of the Parochial Assessment Act in 1836, to the passing of the Act for exempting Stock in Trade, in August 1840, the author shows, that though the clergy were declared to be no longer entitled to the deduction previously allowed, they might have attained an equal measure of relief by requiring that the profits of the farmers, *as well as* the rents of the landlords, should be brought into the assessment. See the cases of the Queen against Capel, and the Queen against Lumsdaine.

Since the passing of the Act for exempting Stock in Trade, even the last resource, inconvenient as it would have been, has been taken away; and the result of the whole is, that notwithstanding the clause which, at the instance of the Archbishop of Canterbury, was introduced into the Parochial Assessment Act for preserving the ancient rights of the clergy, the liability of their benefices to be rated has been increased, in some cases one half, and in none less than a third,

by a series of enactments which will benefit every other class of persons.

With respect to the various modes by which adequate relief may be given, we have already remarked that the author has scarcely stated them with sufficient distinctness, or pointed out the precise one which his own experience would lead him to prefer. We will trespass upon the attention of our readers, while we take the liberty of looking a little more closely into this, the practical part of the subject.

One plan which the author has not in terms proposed is, a return to the original system of rating tithes (or tithe commutation rent charges) at one fourth, or some other definite proportion of the amount at which the lands in the parish stand assessed. We mention this, not for the purpose of recommending its adoption, but of guarding against it. So long as tithes were liable to be taken in kind, their value maintained some degree of relation to that of the lands from which they sprung; and the system, as a general one, was fair and reasonable. But since, unfortunately for the interests of the church, they are now commuted for a yearly rent charge, which, though not absolutely fixed, will never rise in the ratio of the productive value of land, the latter can no longer be made in any way the measure of the value of the former.

The plan to which the author seems rather to incline is, a recurrence to the spirit, though not to the letter, of the former system. In other words, a provision that, in addition to these deductions from the gross amount of the rent charge about which no doubt exists, (such as poor and highway rates, repairs of chancel, ecclesiastical dues, &c. &c.,) a further abatement should be made, corresponding with and equivalent to that proportion of the net produce of a farm, which, as tenant's profit, is now exempted from rateability, viz., according to the author's calculations, from one-third to one-half. This, however, can only be accomplished by the authority of parliament; but there is no principle of justice on which it can be withheld. It is, as Sir William Follett justly remarked, "an historical fact" that parliament meant to afford this relief by the proviso in the Parochial Assessment Act; and if the language there used, when submitted to the interpretation of the courts of common law, is found ineffectual, a clear obligation arises to explain and amend it by some more definite and distinct enactment.

Another mode of redress is perhaps open to the clergy themselves upon the law as it stands—by adhering to the construction put upon the Parochial Assessment Act, that tithes, like all other "hereditaments," should be assessed "at what they might reasonably be expected to let for from year to year,"—and claiming, as *one* of the deductions proper and necessary to be made to arrive at such yearly value, an adequate allowance for the expense of providing for the duties of incumbency, or (which comes to the same thing) the amount of a *curate's stipend*. For the arguments in support of this claim, we refer to our author, pp. 23—27; and shall merely remark that, though the relief afforded by it would in many cases be extremely inadequate, it has a redeeming feature about it which well entitles it to serious consideration. We allude to the effect it would have upon the smaller

livings, benefiting them in the inverse ratio of their actual value. And this is perhaps consistent with the policy of the law, if well understood. In exempting stock in trade and professional incomes from liability to be rated, the legislature palpably meant to declare that only permanent and substantial *property* should henceforth be liable; and it needs but little argument to show that too many of the (so-called) benefices in England do not furnish an adequate remuneration for the labour and anxiety which they entail upon the incumbents; and in their hands, though liable to be technically classed as "*hereditaments*," possess nothing of the character of "*property*."

Upon the whole, we distinctly and decidedly give the preference to the latter plan. It has within it a principle of self-adjustment and self-preservation. It will require no long and intricate investigation into the proportion, varying with every change of season, between the farmer's profits and the landlord's rent. It will be simple and easy of application, and consequently not liable to harassing and expensive litigation. And so far as we can foresee, it will, in its general operation, prove a great and lasting benefit to the Established Church.

We have said that this may be claimed, and *perhaps* obtained, at the hands of the Court of Queen's Bench, under the existing law. But as opinions are divided on this point, and some of those most entitled to weight are ranged on the other side, we would join our present author in urging upon those who are the natural guardians of the Church the expediency of pressing the whole matter on the immediate attention of the legislature.

We strongly recommend the pamphlet under review to all who take an interest in the subject.

The Whole Counsel of God declared by the Society for Promoting Christian Knowledge. A Sermon preached in the Parish Church of Wrington, Oct. 14, 1840, at the Anniversary Meeting of the District Committee of the Society. With an Appendix. By the Rev. F. KILVERT, M.A. Riviere, Bath. 1840. Pp. 27.

MOST of our readers are aware that the organization of the Bath and Bedminster District Committee of the Society for Promoting Christian Knowledge is peculiar.* It is to be regretted that it should be so, as the general adoption of the system would incalculably increase the funds and advance the objects of the Society. The district is parcelled out into divisions; in each of these is placed an officer, a resident clergyman, who is called a "Corresponding Secretary," and whose duty it is to make known the objects and nature of the Society, to receive subscriptions, to preach annual sermons in favour of the Society in the churches within his division, to keep a depository of the Society's books in his house, and to promote the interests and purposes of the Society as occasion shall occur. Thus the Society's claims and benefits are brought round to the doors of the people; and the improvement of its funds, and the circulation of its books, greatly

* A full account may be seen in the *Christian Remembrancer*, vol. xvii. p. 268.

promoted. Public meetings of the Society are also held at various places in the division; and Wrington, from the first establishment of the improved system in 1830, was selected for this purpose. It was at this place that the sermon was preached which is now before us. The discourse is a very admirable exposition of the objects and nature of the Society, whose cause it pleads; but is chiefly remarkable for its character as an *Irenicum*—an endeavour to promote Christian unity and kindness among churchmen, at a time when charity and union, ever indispensable, are emphatically requisite. Mr. Kilvert is a sound churchman, and as staunch an advocate of catholic and apostolic order as he is of evangelical truth; but he speaks the truth in love, and if men would be brought to hear it in the same spirit, we doubt not it would more extensively prevail.

The sermon is followed by an appendix of valuable matter, admirably adapted to the times.

The City of the Magyar; or Hungary and her Institutions in 1839-40. By MISS PARDOE, Author of "Traits and Traditions of Portugal," "The City of the Sultan," "The Beauties of the Bosphorus," &c. 3 vols. 8vo. London: George Virtue. 1840.

ANOTHER work on Hungary. We had thought that Mr. Paget had almost exhausted the subject in his excellent and beautiful work; but it seems we were mistaken. Another traveller, in the person of a lady already well known by her various topographical works, has taken possession of the same field, for the exercise of her descriptive powers; and although we by no means subscribe to all Miss Pardoe's opinions, and cannot help thinking there is too much affectation of what is called a *liberal* tone of sentiment in the book before us, we must, at the same time, confess that much amusement, as well as information, are to be found in its pages. The authoress appears to have experienced general courtesy and kindness from all classes and parties of the Hungarian nation, and she has made no ungrateful return for this attention. She has, in every instance, as far as we recollect, carefully avoided a fault but too common among travellers, that, namely, of repeating, without concealment of names, conversations on political and other important subjects held with them by eminent and distinguished individuals belonging to the nation which they are describing—a breach of confidence highly meriting censure, and injurious also to future travellers.

Miss Pardoe's description of the dreadful inundation which nearly destroyed the city of Pesth, a few years since, is drawn with considerable power, and presents the reader with a startling picture of the horrors attendant upon such an awful event. Her account also of the various public institutions of the country is full and interesting, and is enriched with statistical information. The chapters on the history of the language and literature of Hungary are well worthy of attention, and display considerable research. Among the most interesting and important of those institutions of a benevolent nature which Miss Pardoe has described is the Children's Hospital, an institution

which might be usefully imitated in every country. We shall extract some portions of the account of this establishment.

In the *Gyermek-Gyógyintézet* the mothers are permitted to watch over the sick beds of their children, and food is provided for them, during their stay in the establishment in the most liberal manner. The advantages of this arrangement are manifold; in the first place, the sick child is spared the sense of isolation, which, when it sees itself surrounded by strange faces, and its little ear is constantly assailed by unfamiliar voices, must add greatly to its sufferings; and secondly, the mother becomes a medium between the patient and its physician, while, what is of still more importance than all else, she learns the value of order, and care, and regularity in the treatment of disease; and she must be very dull, or very unworthy, if she does not leave the hospital more efficient in the performance of her maternal duties than when she entered it. The *Gyermek-Gyógyintézet* originated with some benevolent individuals in the month of March, 1838, who formed themselves into a society. These gentlemen resolved rather to confine their sphere of usefulness, and to render the establishment as perfect as possible, than to make an ambitious attempt at space and display, which must necessarily, with limited means, entail defects and deficiencies fatal to the purposes of the institution. Thus they commenced their undertaking, selecting as the director of the hospital a man of practical talent, whose experience and judgment in the treatment of children had been universally acknowledged. To Professor Schoepff the whole organization of the establishment was confided, with ample funds to carry through all his views. The situation of the house is excellent, opening upon gardens on both sides, and its interior arrangements are admirable. It is like a model for an hospital, containing only five chambers and fifteen beds of different sizes, seven of them being adapted for the accommodation of the mother as well as the child; but great additions are about to be made through the philanthropy of wealthy and influential persons, among whom Count Francis Szapany stands pre-eminent, his individual contributions almost doubling the resources of the institution. At present there are two assistant-physicians, a housekeeper, and three nurses, attached to the establishment; a neat little laboratory, and operating and dissecting rooms. No expense is spared in the treatment of the patients, and the most unwearied attention, as well as the most skilful exertions, are lavished upon the sick. No children are received after their thirteenth year; and only the most severe and dangerous cases are admitted, owing to the extremely limited nature of the establishment; but in addition to these, the charity takes charge of numerous out-patients, who are visited and treated in the houses of their parents. This year about 750 patients were attended by the physicians of the institution, one-half of which number were received into the house. The mortality averaged ten in the hundred—a small proportion, when it is remembered that none but dangerous, and even desperate, cases are considered eligible.—Vol. III p. 27.

The last two chapters of the volume from which we have made this extract are almost occupied with a very full and detailed account of some of the castles belonging to the Esterhazy family, and of the extensive possessions attached to them. We should also not omit to add, that in the same volume Miss Pardoe has described the reception given by the inhabitants of Pesth to M. Liszt, the celebrated piano-forte player, which appears to have been characterized by an enthusiasm of the most extraordinary description. It is rather a curious circumstance connected with the Esterhazy family, that both Haydn and Hummel, names so eminent in the annals of musical science, were members of the household of a former prince of this house, and that M. Liszt, another musical prodigy, is the son of one of the land-stewards of the present Prince Esterhazy.

We shall extract some portion of Miss Pardoe's account of the reception given to M. Liszt, as it would be difficult to find a better illustration of the peculiar genius of the Hungarian nation, or a more

striking example of the extraordinary passion for music entertained on the continent.

M. Francis Liszt is by many persons esteemed to be one of the first, if not the very first, pianist now in existence. He has not been in London since he was a mere boy, [this was written before his arrival in England, in the past year,] having resided almost entirely in Paris. He is yet only twenty-five years of age, and his execution is most extraordinary. . . . While yet a mere boy his genius developed itself in so marked a manner, that no attempt was made to divert it from its proper channel; and at eight years of age young Liszt had mastered all the difficulties of an instrument which generally requires the study of a whole youth. It were idle, consequently, to add, that, at the present time, he plays with it as with a toy. . . . With the insight which I have endeavoured to give into the Hungarian character, I trust that my readers will readily picture to themselves the enthusiasm with which he was expected and received. Just before the opening of the carnival, the general cry was for days "He comes!" until the enthusiasm grew to such a height, that the whole city was engrossed by one subject. Every hotel prepared a suite of rooms, in the fond hope that theirs might be the proud roof destined to shelter him; print-sellers sent to Vienna for engraved portraits, of all dimensions, of their gifted countryman; extemporaneous antiquaries made researches to verify his genealogy; and even the pastrycooks, unwilling to be excelled in a patriotism which, moreover, promised to be very profitable, invented a new description of sponge-biscuits, shaped like a grand piano, and graced with the name of "Liszt" in spun sugar. At length he really came, and, to the very sincere regret of all the hotel-keepers in Pesth, took up his abode in the house of one of the nobles. Daylight had no sooner merged into night, than he was greeted by a serenade—and such a serenade! Nothing out of Germany could be compared to it. The concert terminated with an ode, written for the occasion, and sung by one of the first vocalists in Pesth: after which the *elzens* (long life to him!) and "hurrahs" of a crowd composed of several hundreds of persons rent the air; and when the *artiste* took his station in the balcony, in strong relief against the numerous tapers which lighted the saloon, the shouts became deafening. Silence was at length obtained, and then Liszt returned thanks for his reception, which, although he was greatly agitated, and that he spoke in French, having left his country at too early an age to have learnt its language sufficiently to retain it throughout so many years of absence, were enthusiastically received, and translated on the spot to those who were unable to understand him. When his concerts were announced, the great saloon of the Redoute did not suffice to contain the crowd, although the admission tickets were distributed at a price considered very high for the country. The hotels overflowed with guests from distant provinces, some of them at three and four days' journey from the capital, who hastened to Pesth to swell the triumph of the artist. Barons were in his train; and here I must permit myself to remark, that I never saw an individual who so gracefully repaid the honours that were heaped upon him, and a homage as universal as it was unmeasured; and thus—strange and enviable destiny!—when he departed, he left not one enemy behind him."

But the most singular part of the scene is yet to come. It seems that, at the termination of a concert given by him, several magnates and gentlemen presented him with a costly sword enriched with jewels, which had formerly belonged to Stephen Bathony, addressing him in a speech at the same time; to this address he replied in one of a similar strain, which Miss Pardoe gives at length.

Two Summers in Norway. By the Author of "The Angler in Ireland." 2 vols. 8vo. London: Saunders & Otley.

THESE volumes are well calculated for the meridian of the book club. They are written by a man of education and good feeling; and, though not equal in interest to his former work, they contain a very readable account of a country but little known. Besides being

an enthusiast in his craft, the author has a taste for natural beauties ; and appears to have gained some insight into the domestic and social condition of the people among whom he travelled. He has done good service in exposing the misrepresentations of Mr. Laing. One inconvenience we will take the liberty of pointing out, for the benefit of publishers in general. There is no table of contents, no numbering of chapters, nor any running title ! To refer to a passage in a book so got up is almost impossible.

A new tale by Mr. Gresley, "Charles Lever," (Burns, 1841),* gives that gentleman, we need scarcely say, a new claim on the gratitude of Churchmen and Englishmen. It is sure of being read with the attention it deserves by the cultivated classes, who will find in it all the author's peculiar powers, his forcible application of common incidents, and his thorough insight into the workings of the great social machine of England. We trust, however, that besides reading it themselves, the really wise and good will endeavour to promote its circulation among young men of the class to whom the hero is represented as belonging. We have read few things more calculated to make them *think*, and think to the purpose.

"The Book of Anecdotes" (Burns, 1841), will be found, after severer labours, to minister both recreation and profit. It is also excellently adapted for the reading of the middling classes. In another edition, however, the story of Shelley's terrors during the storm on the lake of Geneva must be expunged, for the best of reasons, that *it is not true*.

"Sketches of Country Life and Country Matters, by One of the Old School" (Rivingtons, 1840), is evidently the production of a very rightly-thinking man, and one whose likeness every true Englishman would fain multiply within her borders. We cordially recommend the book.

Less to our liking are "The Seven Letters" (Hatchards, 1840). We suspect the author is too eccentric a gentleman to heed our advice, or otherwise we would endeavour to persuade him that the interests of piety are seldom promoted by an outré demeanour, and never by altogether uncalled for indelicacy.

"Poems by Lady Flora Hastings" (Blackwoods, Edinburgh, 1841), will be read with interest. In the authoress society has obviously lost no common woman. Were she alive to improve by advice, there are hosts of faults which we could dwell on ; but as things are, we can only say, that though the poetry of this volume is not of a very rare or high order, some of it is *genuine*. Of the pieces we have read, "The Dying Sybil" strikes us as the best.

"Poems by the Rev. John Peat, M.A." (Rivingtons, 1840). This title is a misnomer, and we trust the author will find better occupation for his leisure hours than writing verses which are not poems.

"Wesleyan Methodism considered in Relation to the Church," by the Rev. Richard Hodgson, M.A. (Hatchards, 1841), is a very interesting pamphlet, going over one of the most humbling passages in the history of our Church. Sinfully, as we think, the Methodists were tempted into schism by her opposition, we trust the punishment may not be perpetual, and that the Church may in some way appropriate and assimilate into her system the mass of piety which resides among the Wesleyans. We cannot, however, approve of Mr. Hodgson's scheme of union.

"The Principles of National Education," by the Rev. H. Hopwood, (Burns, 1840,) is a work to which we ought to have called attention before now. The author is a sound Churchman, and brings to the subject both a cultivated and thoughtful mind. The book will amply repay perusal.

"Englishman's Library," vol. xv.

II H

"Remarks on the Demonstration of Dissent in Essex, on occasion of the opening of a New Meeting-house at Chelmsford, on Thursday, July 23d, 1840;" by a Layman (Houlston and Hughes, 1840). This is an important little pamphlet, showing the miserable spirit into which the leaders of dissent have fallen.

"The Catechist," by the Rev. Thomas Henderson, Vicar of Messing, (Rivingtons, 1840,) is a valuable contribution to our stock of tracts. We are glad to see that it has come already to a second edition. Cap. iv. 3, requires, we think, to be re-considered. The meaning, we are sure, is right, but the language strikes us as doubtful.

Whilst we are on the subject of Tracts, we must say a few words on a publication which ranks with them. "The Cottager's Monthly Visitor" has, we believe, in more instances than one, been placed on the lists of their lending libraries by clergymen who did not in all things coincide in the opinions of its conductors. They were, probably, led to this from considering the work pious and useful in its general design, and from confiding in the moderation of the excellent person who was understood to have the management of it. It has now, however, fallen into other hands, and, while we are not prepared to decry it altogether, we warn the clergy carefully to read every number before lending it. We are led to do this from a paper in the January number of this year, entitled, "Pray for your Ministers," well meant, doubtless, but of manifest inpropriety.

Bishop Ken's "Lenten Fast," and his exquisite sermon "On the Beloved Daniel," have just been published together, in the form of a cheap pamphlet, by Wertheim. We need hardly say that there could not be a more suitable present for this holy season.

As a companion to the above, we recommend the Rev. John Frere's pamphlet "On Fasting," (Rivingtons, 1841;) and, for another purpose, "The Temperance Society—a Dialogue," (Rivingtons, 1841.) This will show people where to find the true Temperance Society, instead of the counterfeits coined in the nineteenth century.

Among single sermons, we have to notice a Farewell one, preached at St. Andrew's, Ancoats, Manchester, by the Rev. A. Watson, M.A. (Burns, Rivingtons, 1841,) which possesses far more than the local interest, which is the utmost to which Farewell Sermons can, for the most part, lay claim. It is truly excellent.

"The truly Great Man, one who uses his Riches to God's Glory," preached at Tewin the Sunday after the Funeral of Henry Cowper, Esq. of Tewinwater, by the Rev. J. Steel Cobb, (Hulford, 1840,) is much more restricted in its interest, but as describing, apparently, a very excellent Christian, may be read with advantage any where. The theology at the commencement of p. 20 is inaccurate.

"The Englishman's Magazine," (Burns,) of which the third number appears this month, is an undertaking to which we wish all success. It is excellently adapted for the Parochial Lending Library, and should also, we think, be pressed on the attention of the middling classes. Its small price puts it within reach of nearly all who can benefit by it.

We hope that our readers are making themselves acquainted with the "Irish Ecclesiastical Journal," (Grant and Bolton, Dublin.) It is high time that they should; and none who are doing so but will find themselves repaid for the trouble. Such an undertaking should be extensively supported on both sides the channel. The cost is very trifling, and the object most important.

TABLE TALK.

I. FAITH is to the moral powers, what genius is to the intellectual,—informing, animating, and kindling them all. Both are essentially creative and idealizing,—both can “see afar off,”—can bring the distant near,—can array the seemingly barren in robes of luxuriant fertility,—and invest the trivial with all manner of significance,

“Clothing the palpable and the familiar
With golden exhalations of the dawn.”

Genius in one way, and faith in another and better, surround their possessors with “a new heavens and a new earth.” And as the higher includes the lower, and the greater the less, so in many things does faith confer the properties and privileges of genius on those who are naturally without them. For there can be no moral cultivation that does not in some way affect the intellect. Who has not known (unhappy they who have not!) some simple-minded being, almost devoid of letters, and with hardly any accomplishments, yet invested with powers peculiar to—*herself*, we may say, for such characters are commonest in the other sex—a sunshine of temperament—a piquant though unobtrusive originality—a power of settling many things at a glance—a hope which nothing can quench—an attraction towards which young and old, the fastidious and the unpretending, gravitate alike? Miss Ferrier has delineated such a character as this in the Molly M’Aulay of her beautiful novel, “Destiny;” and it is assuredly no fiction.

II. Genius and faith, moreover, are each of them in their respective spheres,—genius in its limited, and faith in its universal one,—the parents of hope. The sanguine temperament of genius is one of its features with which the many are least able to sympathize, and at which they always jeer, till rebuked by its successful and beautiful results. But jeer not thou, reader, at the sanguine temperament of faith. The scorner at the hopes of the man of genius only deserves pity; but not to sympathize with the hope which is the “daughter of faith,” implies that thou art carnal, and, in the language of the apostle, “art blind and cannot see afar off.” “Impossible! *ce mot n’est pas Française*,” cried Napoleon, on some occasion or other. Whether or not it should have a place in the Gallican vocabulary, it has none in that of faith—none in regard to a longing or an effort that is heaven-born,—none whenever the warrant is clear and the path open, though rough and peril-beset. Fancy not, O man of understanding but not of genius, that he whom thou wardest requires to be told of the difficulties which attend his scheme or his undertaking. He knows them all, better probably than thou dost; he has counted the cost, and he rejoices in the thought of buckling on his armour and conquering them. And still less fancy, thou who art shrewd in this world’s wisdom, but not bold in that which is from God, that thy more romantic and unpractical brother, as thou callest him, but thy more believing one in the speech of apostles and martyrs, has forgotten the hinderances and the discouragements which thou art so quick to

perceive, on which thou art so prone to enlarge, and which thou makest an excuse for keeping, or rather for most vainly trying to keep, things as they are. No; he too has counted the cost, nor would he wish to wear the crown of success till he has first tasted a little of the cup of discouragement and disappointment, and, it may be, borne the cross of rebuke and contumely. But if thou canst not enter into his hope, ask thyself whether it be not all because thou art without his faith.

III. The *practical* man very often has a most inadequate notion of what is *practicable*. He will prove the impossibility of what he thinks a flighty and romantic scheme, while its abettor goes and succeeds in it.

IV. Is there no virtue then in caution? Are we never to weigh the difficulties which attend our course, before entering on it? To be sure, we are; to be sure, caution is a duty. We are to look before us; but to look before us, in some cases at least, in order that we may set forward, not as an excuse for staying still. Nor have we intended, in our remarks on practical men, to treat the wisdom they possess as of no value. It is good just as far as it goes. If fairly gathered from experience, it is applicable to every point on which that experience really bears. But there are hosts of cases in which, if it pronounce at all, it exceeds its jurisdiction; and events are continually occurring which altogether distance the man who measures things by nothing else. The statesman, the general, and the priest, all stand in need of something more,—an intimacy with the deeper springs of human feeling and action,—a belief in the possibility of the unexpected and the marvellous,—a clear insight into first principles, and a firm reliance on them,—and above all, must they clothe themselves with faith, not merely as armour against fiery darts from without, but as raiment to protect the vital heat within, to save them from chill, and trembling, and faintheartedness.

V. Amid all the differences of opinion as to the safe or injurious tendency of novel reading, we do not remember to have seen pointed out what appears to us the main evil of the practice—the love of earth which it is apt to engender. We are not denouncing novels as sinful, nor denying that it is well occasionally to indulge in a really good one; indeed, we have ourselves very recently been referring to one. But they certainly do minister, unless the reader be on his guard, to a habit of building castles in the air. They feed the imagination with attractive combinations of earthly refinement and enjoyment. They employ our idealizing power, given us for such lofty and sacred ends, on the possibilities of our own daily life. An airy dream is made to dance before our eyes, into which we can at pleasure insert ourselves, and our own inclinations and hopes. Romances, which take us altogether away from modern life, seem to us, if good, much safer reading than novels, as having much less of this evil. The mind is more simply occupied with what is presented to it; and cannot readily, except in very early years, mix it up with its own day-dreams. And poetry, besides being nobler and more intellectual than either, is for the reason we have been considering safer still.

A slight disarrangement of this classification may indeed be made

in favour of that class of novels which, though their scene be laid in modern life, do not place their heroes and principal actors in that grade of society in which each man will at least choose to fancy himself, when he is building a castle in the air. With all their faults, this certainly is one advantage in the fictions of the favourite and powerful writer of the present day, who, after feeding us with monthly, is now administering weekly, stimulants—that we seldom intrude ourselves into them—seldom would feel satisfied in fancy with the obscure sphere and agency of their personages.

VI. A further objection to novel reading, and one deserving great consideration, is this—its disproportioned stimulaney of the sensibilities to the intellect. There is a risk indeed in all exercise of the former apart from real life and from moral action, which has been well pointed out by Mr. Newman in his sermon on “the Danger of Accomplishments;” and which applies of course to all imaginative literature whatever, not as a reason for abandoning, but for cautiously indulging in it. But with novels there is this further danger, that not only, as in poetry, are the feelings roused without the appropriate moral action; but also without a sufficient accompanying exercise of the intellect. We are excited—moved—made to weep—without being called on either to act or even in any vigorous way to think. Now this last objection does not apply to fiction in poetry of a high order. To relish that always involves an exercise of the intellect, and very often therefore a temporary self-denial: only with a mind active and awake, only in forgetfulness of the body, are Shakspeare, Spenser, and Milton by possibility enjoyed. Let the most enthusiastic and genuine lover of poetry, compare his comparative readiness in a lazy mood after dinner to take up one of them, or a novel which he holds cheap beside them, and he will understand what we mean.

RETROSPECT OF AFFAIRS.

SINCE our last, Mehemet Ali has restored the Turkish fleet, and the Sultan has revoked his sentence of deposition, and confirmed him in the hereditary Pachalic of Egypt. What opinion may be formed on this state of affairs by those who can see further into it than ourselves, we know not; but to our eyes, few questions *look* better settled than this, which not long ago threatened to disturb the peace of the world. Whether the events which have attended its progress may not leave direful results behind them is, indeed, another affair. The aspect of France is still menacing, and whether or not there be warlike purposes behind it, the jealousy and continued alienation of other powers to which it is giving rise is a serious evil. The prospect of war between Spain and Portugal has, we rejoice to think, passed away. Our own relations with the United States are in a very alarming position. Any thing more unjust than the imprisonment and trial of Colonel M'Leod we do not remember in all history; and if the occurrence which has sent him back to captivity after being liberated on bail, do not disgust men with unmixed democracy, not merely as rendering firm and enlightened government impracticable, but as corrupting and destroying all sense of justice, we do not know what will.

At length the parliamentary campaign has commenced in good earnest. Lord Stanley has obtained leave to bring in his bill for purifying the Irish registrations, and ministers have introduced theirs. They have been forced by the experience of last session to adopt many details from their opponent's measure, but,—under whose influence is sufficiently obvious,—they have tacked

on to theirs a clause fixing the Irish franchise so low, as to ensure their bill's rejection, by one, if not both houses of parliament. Any thing worse or more unstatesmanlike than inserting this heterogeneous element,—this new reform bill,—in a registration one, we do not remember, even among their performances. It is but a new manifestation, however, of their ruling principle of action—to delay the settlement of most important questions, should such settlement be inconvenient to themselves, by throwing elements into them, which they must very well know are sure, both within and without the walls of parliament, to obstruct their adjustment. We trust the contempt with which such policy ought to be regarded is becoming more and more prevalent, and that whatever may be the issue of the present debates in the House of Commons,—which will probably be over before this meets the eye of our readers,—the gross abuses in the Irish system of registration may be amended, without any such mad and mischievous accompaniment as that which ministers have proposed.

CHURCH RATES.—THE BRAINTREE CASE.

WE had contemplated presenting our readers with a full discussion of the subject of church rates, which the decision in the Braintree case has compelled us to postpone. That decision, as many of our readers will be aware, was delivered in the Court of Exchequer chamber in the sittings after the last term, and was to the effect that, *under the special circumstances of the case*, the rate made by the churchwardens of Braintree, after a refusal by the vestry, was invalid. But we cannot delay presenting to our readers two or three passages, worthy to be written in letters of gold, from the *unanimous* judgment of the whole court, as delivered by Lord Chief Justice Tindal. They appear to us to be decisive of the whole matter.

"We are all of opinion, that the obligation by which the parishioners (that is, the actual residents within, or the occupiers of lands or tenements in every parish) are bound to repair the body of the parish church, whenever necessary, and to provide all things essential to the performance of divine service therein, *is an obligation imposed on them by the common law of the land*"

"Such then being the law of the land, it follows as a necessary consequence, that the repair of the fabric of the church, is a duty which the parishioners are compellable to perform; not a mere voluntary act which they may perform or decline at their own discretion. That the law is imperative upon them absolutely, that they *do* repair the church; not binding upon them in a qualified, limited manner only, that they may repair or not as they think fit. And that where it so happens that the fabric of the church stands in need of repair, the *only question* upon which the parishioners, when convened together to make a rate, can by law deliberate and determine is,—not *whether* they will repair the church or not, (for upon that point they are concluded by the law,)—but *how and in what manner* the common law obligation so binding them may be best, and most effectually, and at the same time most conveniently, performed and carried into effect."

"No doubt has ever been raised, or can exist, but that the Spiritual Court has power and jurisdiction by ecclesiastical censures, [that is, as explained in another part of the judgment, "*since the statute of 53 Geo. III., c. 127, by imprisonment,*"] to compel the *churchwardens* to perform their duty in relation to the repairs of the church,—to compel the *parishioners* to perform their duty in providing the means to make such repairs,—and after a legal rate has been imposed, to compel *each individual* to contribute the sum assessed upon him."

The high authority of the court by which this judgment was pronounced; the highest, with the exception of the House of Lords, which is known to our constitution,—the admitted learning and integrity of the judges who composed it,—and the almost unexampled talent and unwearied industry with which the case was argued,—all tend to invest this exposition of the law with a force which it is impossible to resist, and justify us in affirming that, in spite of the trivial and technical difficulties which may yet impede the course of the conquerors, the Church Rate battle has been fought and won.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Chester, at Chester Cathedral, February 14.

DEACONS.

Name & Degree.	Coll.	Univ.	Name & Degree.	Coll.	Univ.
Bethune, A. M.A. (<i>l.d. Dur.</i>)	King's	Aber.	Manby, E. F. B.A.	Chr.	Cam.
Bowles, G. C. Lit.	St. Bees		Morewood, R. B.A.	Qu.	Cam.
Coote, A. B.A.	Bras.	Oxf.	Norman, G. B. B.A.	Trin.	Cam.
Crompton, B. B.A.	Trin.	Cam.	Ray, H. W. Lit.	St. Bees	
Gibbon, G. B.A.	Cath.	Cam.	Stewart, F. B.A.	Pem.	Cam.
Jones, R. P. B.A.	Trin.	Dub.	Townley, R. B.A.	Trin.	Dub.
Losh, J. B.A.	Jesus	Oxf.	Twist, J. W. B.A.	Qu.	Cam.
Lowe, T. B.A. (<i>l.d. York</i>)	Oriel	Oxf.	Yerburgh, R. B.A.	Chr.	Oxf.

PRIESTS.

Bickmore, C. B.A.	Trin.	Dub.	Marsh, R. W. B. B.A.	Joh.	Cam.
Cavan, S. Lit.	St. Bees		Matthews, W. B.A. (<i>l.d. Rip.</i>)	Qu.	Cam.
Congreve, R. B.A.	C. C.	Cam.	Moncrieff, G. R. B.A.	Ball.	Oxf.
Douglas, A. B.A.	Trin.	Dub.	Morton, R. B.A.	Cath.	Cam.
Edouart, A. G. B.A.	Joh.	Cam.	Parks, W. B.A.	Trin.	Dub.
Farley, W. M. Lit.	St. Bees		Sheldon, J. B.A.	Cath.	Cam.
Johnstone, R. B.A.	Trin.	Dub.	Thomas, H. P. Lit.	Dav.	Lam.
Jones, E. B.A.	Jesus	Oxf.	Walker, F. J. B.A.	Trin.	Dub.

ORDINATIONS APPOINTED.

Bishop of Bath and Wells, at Wells	March 7.
" Peterborough, at Peterborough	
" Salisbury, at Salisbury	March 14.
" Lincoln, at Lincoln	
" Ely	March 23.
" Exeter, at Exeter	May 28.
" Chichester, at Chichester	June 6.
" Winchester, at Farnham	July 11.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Adams, W.	Throcking, n.	Herts	Lincoln	76	Rev. W. Adams	252
Aldrich, W. W.	Boyton, n.	Suffolk	Norwich	247	Trusts. of Mrs. Warner	*365
Bayfield, B.	Ripponden, p.c.	York	Ripon		Archdn. Musgrave ...	*156
Bayly, F. T. J. ...	Whaddon, p.c.	Gloucester	G. & B.	152	J. Smith, Esq.	46
Beebee, M.	Simonburn, n.	Northumb.	Durham	1135	Greenwich Hospital..	*426
Beechy, S. V.	{Chr. Ch. Thornton, p.c.}	Lancashire	Chester		Trustees.....	
Benn, W.	Union of Moyliskar		Meath		Queen.....	
Bentley, T. R.	{St. Matthew's, Manchester, p.c.}	Lancashire	Chester		{Dean and Canons of Manchester.....}	271
Bidwell, G. H. C.	Bressingham, n.	Norfolk	Norwich	655	L. S. Bidwell, Esq. ...	455
Black, J.	Walsoken, n.	Norfolk	Norwich	1856	G. Gilpin, Esq.	706
Borror, C. H.	Hurstpierrepont, v.	Sussex	Chichester	1484	N. Borror, Esq.	564
Brackenbury, R. C. N.	Brocksby, n.	Lincoln	Lincoln	242	Lord Yarborough	287
Brown, J.	{Batcombe, n. cum Upton Noble, p.c.}	Somerset	B. & W.	839	R. C. Cartwright.....	*690
Burke, H. L.	Baileygawley, p.c.	Tyrone			Archdn. of Armagh ..	
Busfield, H.	Coley, p.c.	York	Ripon		Archdn. Musgrave ...	125
Charlesworth, J. W.	Woodhead, p.c.	Chester	Chester	163	Bishop of Chester....	83
Cornish, T. M. ...	Heathfield, n.	Somerset	B. & W.	136		*275
Coxe, n.c.	{Newcastle-on-Tyne v. cum Gosforth, c.}	Northumb.	Durham	9672	Bishop of Carlisle ...	*753
Croft, J.	Catterick, v.	York	Ripon	2981	Queen	*678
Curtis, J. C.	Linton, v.	Hereford			St. John's Coll. Ox....	
Curtis, W.	Grange, v.		Limerick		Earl of Cork.....	
Custance, F.	Colwall, R.	Hereford	Hereford	909	Bishop of Hereford...	540

PREFERMENTS.—Continued.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Dalby, W.	Compton Bassett, n.	Wilts	Salurn	538	Bishop of Salurn.....	*497
Davies, M.	{Acton Trussell, cum Bednall, p.c.}	{Stafford	Lichfield	551	{ Trustees of the late W. Hulme, Esq.}	234
Dawson, G.	Woodleigh, n.	Devon			Exeter College	146
Dobie, J.	Royston, p.c.	Lancashire	Chester	5652	Rector of Prestwich ..	
Dover, G.	{St. Bartholomew's, Liverpool, p.c.}	{Lancashire	Chester			
Elrington, Dr. ...	Loughgilly, n.		Armagh		Primate	
Evans, W.	Cwm Toyddur, v.	Radnor	St. David's	867	Bishop of St. David's.	95
Gooch, J. H.	{Stainsland, p.c. Halifax}	{York	Ripon		Archdn. Musgrave ...	
Goodman, M. H. ...	Wilcot, v.	Wilts	Salurn	677	Colonel Wroughton....	*143
Gore, G.	Newton, St. Loe, n.	Somerset	B. & W.	477	W. G. Langton	*426
Greene, T.	St. Nicholas	Dublin	Dublin			
Hancock, W.	{Union of Randals- town}		Meath		Queen	
Hiffernan, J. M. ...	Union of Newport	Tipperary	Cashel		Bishop of Cashel	
Hilliard, T.	Southam, n.	Warwick	Worcester	1256	Queen	*534
Kidd, W. J.	Didsbury, p.c.	Lancashire	Chester	1667	S. Newhall, Esq.	154
Kitton, J.	Houghton, p.c.	Near Carlisle				
Litchfield, J. S. ...	Buckland Ripers, n.	Dorset	G. & B.	115	J. Frampton, Esq. ...	176
Little, J.	{Strealey and Sun- don, v.}	Beds	Oxford	582	Lord Chancellor	*276
Lucas, E.	Killery, p.c.	Leitrim	Ardagh		Bishop of Ardagh	
Macaulay, J.	Bovey Tracey, v.	Devon	Exeter	609	Queen	*263
Mayher, J. W.	Brede, n.	Sussex	Chichester	1946	Rev. D. B. Bevan	*702
McCreight, W. W. ...	Winslow, v.	Bucks	London	1290	Lord Chancellor	*185
Milner, —	Penrith, v.	Cumberland	Carlisle	6059	Bishop of Carlisle ...	
Morris, J. A.	{Hampton - In - Ar- den, v. cum Nut- hurst, c.}	Warwick	Worcester	2895	Leicestersh. Hospital	*578
Musgrave, W. P. ...	Eaton Bishop, n.	Hereford	Hereford	489	Bishop of Hereford...	*45
Palk, W. H.	Chundleigh, v.	Devon	Exeter	2278	Trustees for Inhab. ...	*505
Papillon, J.	Lexden, n.	Essex	London	1184	J. R. Papillon, Esq. ...	*566
Pole, W. B.	Condicote, n.	Gloucester	G. & B.	142	Lord Chancellor	158
Prosser, J.	Thame, v.	Oxford		2885	Dr. Slater	
Pugh, D.	Abereich, v.	Carnarvon	Bangor	2385	Lord Chancellor	96
Stewart, D. C.	Hutton Roof, p.c.	Westmorel.	Chester	351	Vicar of K. Lonsdale.	70
Stewart, H.	Tacumshane, n.	Wexford	Ferns		Bishop of Ferns	
Smyle, C.	Drumcar, v.	Louth			Queen	
Willott, J.	Down, p.c.	Kent	Pec. of Cant.	421	Rector of Orpington...	105
Wodehouse, A.	West Lexham, n.	Norfolk	Norwich	103	Lord Wodehouse.....	156

* * * The Asterisk denotes a Residence House.

APPOINTMENTS.

Armitstead, J. ...	Rural Dean of Middlewich	Medwin, —	{Second Master of the Grammar School, Stourbridge
Arnold, F.	{Master of the Crypt Grammar School, Gloucester	Mockler, E.	Cur. of Killead, Dioc. of Connor
Atwell, W.	{Assistant Chapl. of the Mari- ners' Ch. Kingston, Ireland	Montgomery, G. ...	Assist. Cur. St. John's, Sligo
Barbut, S.	{Prob. of Ferring, in the Cathed- ral of Chichester	Mozley, A.	{Assist. Mast. in English Lit. at King Edward's Sch. Birmingham.
Beresford, W. M. ...	Cur. of Naraghmore, Co. Kildare	Newnham, G.	Cur. of Shaw, Melksham
Cartwright, —	Cur. of Brislington, Somerset	Nicholson, C. P. ...	{Chapl. to the High Sheriff of Cumberland
Coleridge, D.	{Principal of the National Soc. Training Institution, Chelsea	Nixon, F. R.	{One of the Six Preachers at Canterbury Cathedral
Cousins, —	{Cur. to the Rev. F. Close, Chel- tenham	Pelle, T. W.	{Head Master of Repton Gram- mar School
Dale, R.	{Tuesday Morning Lect. in the gift of Haberdashers' Comp.	Phillips, A.	{Head Master of the New Pro- prietary Sch. Cheltenham
Davies, D.	{Curate of St. John's Chapel, Weston, near Bath	Prescott, C. K. ...	Rur. Dn. of Macclesfield North
Durell, J. D.	Assist. Curate of Alton	Raikes, H.	Rural Dean of Chester
Elliott, E.	{Assist. Curate to the Rev. E. Fawcett, Cockermonth	Reynolds, T.	Curate of Stamford, Essex
Evans, T.	{Classical Master in the Gram- mar School, Shrewsbury	Richards, J. L. ...	Chapl. to H. R. H. Prince Albert
Fenner, T. P. ...	Dom. Chapl. to Vise. Arbutnot	Rigge, G.	Even. Lect. St. Mark's, Lincoln
Fitzgerald, E. L. ...	{Assist. Curate of Lisburn, in the Dioc. of Conner	Rowell, F.	{Assist. Master of the Grammar School, Derby
Graham, J.	Chapl. to H. R. H. Prince Albert	Russell, Lord W. ...	Chapl. to H. R. H. Prince Albert
Greenall, R.	Rural Dn. of Frodsham West	Scott, W.	Prob. of Laghmon, Ireland
Herbert, R.	Cur. of Listowell, Co. Kerry	Thornicroft, J. ...	Rur. Dn. of Macclesfield South
Leeper, A.	Assist. Cur. St. Peter's, Dublin	Waltham, J.	{Second Mast. of Heath School, Halifax
Linwood, W.	{One of the Officiating Mini- sters of St. Chads, Shrewsbury	West, A. W.	Assist. Cu. of Clontarf, Ireland
Marsh, G. A. E. ...	Rural Dean of Bangor	Wheeler, D.	Minist. of St. Paul's, Worcester
Mason, J. H.	{Prob. of Tipperkevin, in St. Patrick's Cathedral	Whitty, J.	Prb. of Killenellick, Co. Linrec.
		Wilberforce, ...	{Chaplain to H. R. H. Prince Archdn. S. ...}
		Woodward, T.	Curate of Fethard, Ireland

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val
Adams, T.	Abern Cloyne, v.					
Beebee, J.	(Presteign, n. cum) (Disceid, c. Radnor)	Hereford	Hereford	{3282 { 116}	Earl of Oxford	*795
Bligh, R.	Cockfield, n.	Suffolk	Ely	1023	St. John's Coll. Camb.	*635
Boucher, R.	Brightwalham, n.	Berks	Oxford	442	B. Wroughton	*700
Bowle, C.	Morden, v.	Dorset	Salum	813	Mrs. Drax	*287
Caultherley, S.	Royston, n.	Herts	London	1757	Lord Dacre	*332
Cholmeley, H.	Troston, n.	Suffolk	Ely	399	Lord Chancellor	*426
Elliott, W.	Simonbourn, R.	Northumb.	Durham	1135	Greenwich Hospital..	*75
Evans, J.	Rhayader, p.c.	Radnor	St. David's	669	Vicar of Nantmel.....	453
Hepworth, W.	Congham, n.	Norfolk	Norwich	290	J. Jarvis	*355
Hope, C. S.	(St. Alkmund, v. &) (All Saints, p.c.)	Derby	Lichfield		Mayor & Corporation.	*337
Jane, J.	Remenham, n.	Berks	Oxford	463	Jesus Coll. Oxford ...	65
Kent, W.	Calverhall, p.c.	Salop	Peculiar	322	J. Dodd, Esq.	
Linton, H.	(Dinton, v. cum) (Teffonte Magna, c.)	Wilts	Salum	{536 { 213}	Magd. Coll. Oxford ...	
Long, R. C.	Dunstan, p.c.	Norfolk	Norwich	102		30
Musgrave, R. A.	Compton-Bassett, n. & Barnsley, n.	Wilts Gloucester	Salum G. & B.	538 318	Bishop of Salum	*497
Oldham, J.	(Stondon Massey, n. & Roothing Ay- thorpe, n.)	Essex	London	{250 { 259	Sir J. Musgrave	*288 *461
Palmer, W.	Polesworth, v.	Warwick	Worcester	1870	Lord Chancellor	279
Pearson, T.	Sparsholt, v.	Berks	Oxford	874	Queen's Coll. Oxford.	*502
Trefusis, J.	(St. Columb Major, n.) & South Hill, n. (cum Callington, p.c.)	Cornwall	Exeter	{2790 { 530 { 1388	E. Walker, Esq. Lord Ashburton	*363 *1296 *748
Turbutt, R.	Morton, n.	Derby	Lichfield	501	(St. John's Coll. Camb.) & Mrs. Turbutt, alt.)	*360
Ventris, J.	Beeding, v.	Sussex	(hichester	1122	Magdalen Coll. Oxf....	112
White, S.	(Hampstead, p.c. & Brightwell - Bald- win, n.)	Middlesex	London	8588	Sir T. M. Wilson	887
Young, J.	(Thorpe-Malsor, n. & Akeley, n.)	Oxford Northpton. Bucks	Oxford Peterboro' Lincoln	332 297 291	W. F. L. Stone, Esq.... P. Marmell, Esq. New College, Oxford.	*494 *255 255

Barnes, H. M. B. At Heliors, Jersey
Beckles, W. A. At St. Michael's, Berbice
Clay, J. At Portsea
Crosthwaite, J. Preb. of Tipperkevin, Dublin
Dampier, J. At Colinsay's, Somerset
Dickenson, T. Curate of Tamworth
Hopton, W. Of Kemerton Ct. nr. Tewkesb.
Leggett, J. At Banstead

Ousby, J. (Assist. Minst. of St. James's,
Poole
Radcliffe, T. Cur. of Bramham, Yorkshire
Temple, E. Of Rochford, Essex
Tunstall, J. M. At Montreal
Watson, J. Of Hipplesholme, Yorkshire
West, C. Vicar of Ahamlish, Ireland
Wood, S. R. Curate of Wellington, Salop

UNIVERSITIES.

OXFORD.

Degrees conferred, January 28.

D.D.

Willis, R. C. University Coll. Gr. Comp.

M.A.

Bullock, Rev. G. M. Fell. St. John's Coll.
Burrows, Rev. H. W. Fell. of St. John's Coll.
Butt, Rev. G. Christ Church.

B.A.

King, R. J. Exeter Coll. Grand Comp.
Acland, P. L. D. Christ Church.
Balston, F. Student of Christ Church.
Baxter, A. G. Worcester Coll.
Coffin, R. A. Student of Christ Church.
Hatchard, T. G. Brasenose Coll.
Hobhouse, A. Balliol Coll.

NO. III.—N. S.

Lekh, R. C. Brasenose Coll.
Messiter, G. M. Scholar of Wadham Coll.
Rogers, E. Student of Christ Church.
Smith, H. Student of Christ Church.
Tancred, W. Christ Church.
Vansittart, W. Christ Church.
Whatman, W. G. Christ Church.

February 6.

BODEN SANSKRIT SCHOLARSHIP.

A Scholarship on this Foundation is now vacant, and the Electors have appointed Monday, March the 8th, for the Examination. All members of the University, who on the day of election shall not have exceeded their 25th year, are eligible. Candidates are requested to

call upon the Laudian Professor of Arabic, with satisfactory proof of age, and a written permission to offer themselves, signed by the Head or Vicegerent of their respective Colleges or Halls, on or any day before Saturday, March the 6th.

February 11.

The following were approved as Examiners for the Latin Scholarship:—

G. H. S. Johnson, M.A., Schol. of Queen's Coll.

R. J. Spranger, M.A., Fell. of Exeter Coll.

T. Brancher, M.A., Fell. of Wadham Coll.

Degrees conferred.

M.A.

Miller, J. R. Trinity Coll. Gr. Comp.

Bigge, H. J. University Coll.

Brown, Rev. A. Queen's Coll.

Rogers, T. E. Scholar of Corpus Coll.

B.A.

Murray, C. R. S. Christ Church, Gr. Comp.

Strangways, H. B. Trinity Coll. Gr. Comp.

Cranley, Viscount, Christ Church.

Hasluck, E. J. G. Pembroke Coll.

Holmes, S. Magdalen Hall.

Robertson, F. W. Brasennose Coll.

Walls, R. G. Brasennose Coll.

Walters, T. D'Oyly, Christ Church.

February 18.

M.A.

Baillie, Rev. E. Trinity Coll.

Briggs, T. C. Worcester Coll.

Clowes, J. P. Worcester Coll.

Dale, J. A. Balliol Coll.

Morris, F. P. Scholar of Lincoln Coll.

B.A.

Fawkes, J. B. Christ Church.

Kitson, J. F. Exeter Coll.

The Examiners appointed to award the Hertford Scholarship, for the encouragement of Latin Literature, have given notice that an Examination will be holden in the Schools, on Tuesday, March 9, and the following days, for the purpose of electing a Scholar. The Scholarship is open to all Undergraduates who have not completed two years from the time of their matriculation. Gentlemen who may desire to offer themselves as candidates, are to call on Mr. Brancher, at Wadham College, on Saturday, March 6, at three o'clock, with certificates of their standing, and of the consent of the Head or Vicegerent of their College or Hall.

By the will of the late Dr. Mason, of Hurley, Berkshire, and formerly of Queen's College, a splendid legacy devolves to the University and to the society of which he had for many years been a member. Dr. Mason has left to the University a very curious and valuable painting of the Zodiac, taken from the temple of Tentyra, in Egypt, together with all his Egyptian Papyri, and a model of the Church of the Holy Sepulchre at Jerusalem. The former he directs to be placed in the University "Picture Gallery," the latter in the Bodleian, to which library he also bequeaths the sum of *forty thousand pounds* (stock), to be expended for the benefit of the said library, at the uncontrolled discretion of the trustees. He leaves to Queen's College all his Egyptian, Grecian, Roman, and other relics of antiquity (excepting as the before bequeathed to the Bodleian), together with a picture of the late Mr. Belzoni and his shells; and, in addition, *thirty thousand pounds* (stock), to be expended in books within a period limited by his will.

CAMBRIDGE.

January 30.

On Saturday, George Gabriel Stokes, B.A., Pembroke Coll. the Senior Wrangler of this year, was elected a Foundation Fellow of that society.

Smith's Prizes.—The examiners yesterday evening adjudged the first prize to Ds. Stokes, of Pembroke Coll., Senior Wrangler, and the second to Ds. Jones, of Trinity Coll., the Second Wrangler.

The Norrisian Prize for this year was on Monday last adjudged to the Rev. Daniel Augustus Beauport, B.A. of Jesus Coll., for an essay on the following sub-

ject:—"Both in the Old and New Testament, everlasting life is offered to mankind only through Christ."

At a congregation on Feb. 10, the following graces passed the senate:

To confirm the appointment of John Cowling, Esq., Master of Arts, Fellow of St. John's College, to the office of Deputy High Steward.

To affix the seal to a lease of the farm at Raveningham, in the county of Norfolk, to Mr. Robert Fuller, at a rent of 195*l.* per annum, for a term of twelve years, commencing from Michaelmas 1839.

To affix the seal to certain deeds, setting forth the consent of the Chancellor, Masters, and Scholars of the university, to certain exchanges of land therein specified to be made under the authority of the act of parliament for the inclosure of the parish of Barton, in the county of Cambridge; and also to a deed setting forth the consent of the said Chancellor, Masters, and Scholars to the determination therein specified, of the boundary lines between the parishes of Barton and Comberton.

To authorize the Vice-Chancellor, in conformity with the recommendation of the Woodwardian Trustees, to contract with Messrs. Rigby for making fifteen thousand specimen boards for the Woodwardian Museum; and to procure two plain Arnot stoves for the said museum; and also to protect the windows of the

said museum towards the north with wire-work, at an expense not exceeding 300*l.* on the whole; and further, to affix the seal to a power of attorney for the sale, if requisite, of so much stock belonging to the Woodwardian fund as will defray the expense.

At the same congregation the following degrees were conferred:

M.D.

Payton Blakeston, Emmanuel College.

B.C.L.

Josiah William Smith, Trinity Hall.

Samuel Jourdan Lott, Downing College.

M.A.

Guy Bryan, St. Peter's College.

Harry M. Searith, Christ's College.

Robert Court Gazeley, Christ's College.

George Dover, Catherine Hall.

DURHAM.

At a convocation holden on Tuesday, Feb. 2, 1841, the Registrar announced that he had received a letter from the Marquis of Normanby, stating that he had laid before the Queen the Congratulatory Address of the Warden, Masters, and Scholars of the University of Durham, on the birth of the Princess Royal, and that the same had been very graciously received by Her Majesty.

The Registrar also announced that he had received a letter from the Hon. G. C. Anson, stating that he had laid before His Royal Highness Prince Albert the address of the Warden, Masters, and

Scholars of the University of Durham, on the same occasion, and expressing His Royal Highness's sense of that mark of their respect and attachment.

The following persons were admitted, *ad eundem*, by vote of the house:

Rev. George Ayliffe Poole, M.A., Emmanuel College, Cambridge.

Rev. Edward Coleridge, M.A., late Fellow of Exeter College, Oxford.

J. Peers Parry, B.A. St. John's College, Cambridge, was presented, and admitted *ad eundem*.

Henry Burke Boothby was admitted to the degree of B.A.

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

CAPE BRETON.—Cape Breton is a considerable island immediately adjacent to Nova Scotia, its greatest length being about 100 miles, and its extreme width 80. It comprises an area of about two millions of acres. The island has been chiefly colonized by emigrants from the highlands of Scotland.

The Society has only three Missionaries in this province—one of whom was ordained last year; and the following statement, extracted from a letter of the

Rev. Charles Inglis, will show the great spiritual destitution that prevails there.

He says that when he was on the point of embarking to visit a few settlements on the shores of the Bras d'Or lakes, as well as on the coast, he was sent for to see a sick person living seven miles from his own residence, having but just returned from ministering to another, five miles distant, in an opposite direction.

The voyage, he says, which took up only six hours on his return, occupied in

going, in consequence of calms and headwinds, no less than four days. "During my absence, a requisition came for me to visit Menadoo, a fishing-station, twenty-five miles distant, for the purpose chiefly of administering baptism, and a couple had passed down the lakes, as I was ascending, from a distance of sixty miles at least, in order to procure the regular solemnization of matrimony. * * * * The population of this island is stated at 45,000; a large portion are Romanists, and of the remainder the greater part are Presbyterians. Still a most extensive field is open to us, for I do not believe that either Presbyterians or Romanists make many converts.

"Taking the coast as it lies north from this river, at the entrance of the Bras d'Or, at Inganish, Neal's Harbour, and Aspy Bay, there are members of our communion. On entering the gulf we have the bay of St. Laurence; Chettecan, where is a Guernsey establishment; Mangaree Harbour, Mabou, Port Hood. In the gut of Canso, Ship Harbour, and its neighbourhood; on the Atlantic there are Grand River, Forchu, Gabbarus, Louisburg, the two Lotans, Baleine, Menadoo, Cataloque, Minée Bay, Cow Bay, Glace Bay, and Bridgeport; while in the interior, Great and Little Baddeck and the Mangaree settlements should be mentioned. Within my own peculiar district I have the two mining establishments, the N.W. arm, where is a chapel, two stations on the Minée road, one on the Cow Bay road, one on St. Peter's road, and one on the eastern side of Spanish river. In all these places a greater or less number are ready and desirous to

attend our services, but during sixteen years I have been unassisted, and have scarcely seen the face of a clergyman, except when favoured with the presence of a bishop in 1826 and 1833. Most truly sensible am I of my own deficiencies, even in the narrow sphere in which I am able to work; how great, then, must be the spiritual destitution and famine in the several places which I have enumerated. The almost constant question, on taking leave of any congregation or settlement, is, 'When shall we see you again?' Gratifying as such a manifestation of feeling is, it nevertheless is the source of many painful reflections.

"Later in the summer, I visited Cow Bay, where I experienced much gratification by the accession of nine communicants, one of whom was a man advanced in life, and to whom I had just before administered the sacrament of baptism. The appointment of the Rev. W. Porter has afforded me an opportunity of ministering at several additional places; the fruit of which has already appeared by an increase of above twenty communicants, and the confirmation in the faith, it is confidently hoped, of many.

"Three stations have been added to the missionary circle. For the appointment of the Rev. W. Elder (making now a fourth missionary in the island) I feel particularly grateful."

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The Society has lately appointed Mr G. B. Cowan as catechist, with a view to ordination by the bishop of Newfoundland; and the Rev. George King as missionary for the new settlements in Western Australia.

CHURCH BUILDING SOCIETY.

A Meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 15th of February, 1841, his Grace the Archbp. of Canterbury in the chair. There were present the Bishops of London, Ely, Norwich, and Lichfield; the Revs. the Dean of Chichester, Dr. D'Oyly, Dr. Shepherd, B. Harrison, H. H. Norris, J. Jennings, T. Bowdler, and J. Lonsdale; Sir Robt. Inglis, Bart., H. J. Barchard, A. Powell, N. Connop, jun., J. S. Salt, Jas. Cocks, W. Davies, T. D. Acland, M.P., W. Gladstone, M.P., T. G. Estcourt, M.P., and W. Cotton, Esqs.

Among other business transacted—Grants were voted towards building a chapel at Crook, in the parish of Brancepeth, Durham; building a church at Nailsea, Somerset; building a chapel of

ease at Sewstern, in the parish of Buckminster, Leicestershire; enlarging by rebuilding the body of Lady St. Mary's church at Wareham, Dorset; rebuilding the church at Stanwix, Cumberland; building gallery in and repewing the church at Riseley, Bedfordshire; building a gallery in and repewing the church of St. Lawrence, Ilketshall, Suffolk; enlarging and repewing the church at Keinton Mandefield, Somerset; increasing the accommodation in by repewing the church at Long Houghton, Northumberland; repewing and enlarging by rebuilding the north transept of the church of St. Martin's, at Barford, Wilts; increasing the accommodation by repewing the church at Bradninch, Devon; enlarging the church at Exhall, Warwickshire; repairing the church at Heythrop, Oxon.

NATIONAL SOCIETY.

THE Committee of this Society met on Wednesday, the 3d of February, at their Board-room, in the Sanctuary, Westminster. There were present—His Grace the Lord Archbp. of Canterbury; the Lords Bishops of London, Winchester, and Salisbury; Lord Sandon, M.P., the

Very Rev. the Dean of Chichester, Rev. John Jennings, Mr. Wm. Cotton, Mr. Wm. Davis, Mr. Anthony Hammond, Mr. G. F. Mathison, and Rev. J. Sinclair. Schools to the number of 46 were received into union; and grants in various cases were confirmed.

MISCELLANEOUS INTELLIGENCE.

ST. ASAPH.—*St. Martin's, Shropshire.* Lord Dungannon has expended nearly 600*l.* in the repairs and decorations of this church, which is being adorned with beautiful painted windows, at his Lordship's expense.

BATH AND WELLS.—The Bishop of Bath and Wells has given 50*l.* towards the building of a new church at Nailsea, Somersetshire, the present church accommodation being insufficient for the neighbourhood. Sir John Smyth, Bart., has given a large piece of ground for the site, and Lord Calthorpe and Colonel Gore Langton, M.P., have subscribed handsome sums towards its erection.

WIVELISCOMBE.—Three large school-rooms are about to be erected in Wiveliscombe, to be used as National Daily Sunday, and Infant Schools, capable of containing upwards of 250 children. Lord Ashburton has subscribed 20*l.*; the Diocesan Society 40*l.*; grants are also expected from the National School Society, and from the Committee of Council; the parishioners have subscribed nearly 100*l.* but more is still needed to accomplish this most desirable object.

BATH AND WELLS Diocesan Church Building Society.—We have to announce a donation of 100*l.* from Miss Middleton, of Bath, to this valuable Society. This is the third donation of the same amount which Miss Middleton has kindly contributed.

CHESTER.—*Liverpool, Feb. 16.* A new church, recently erected in Liverpool from the funds of the District Church Building Association, was consecrated by the Lord Bishop of Chester. The church, which is a noble structure, dedicated to St. Bartholomew, has been erected at a cost of 6,000*l.*, and is capable of accommodating 1,400 persons, half the seats being free and unappropriated. The Bishop arrived shortly before eleven o'clock, and was received by the chancellor, registrar, trustees, &c., and was by them conducted to the vestry-

room. The petition for consecration, and the deed of conveyance, having been presented, the usual prayers of the Church, and those specially appointed were read. The Bishop then delivered an appropriate discourse. The trustees of the new church are the Bishop of the diocese, the Rectors of Liverpool, the Rev. R. F. Buddicom, and the Rev. Hugh McNeile. The Rev. G. Dover, M.A., has been appointed minister.

Marlop. — Her Majesty the Queen Dowager has subscribed 25*l.* towards the erection of this church. Upwards of 600*l.* has already been subscribed. The church will stand nearly on the boundary of the two counties of Stafford and Chester—the dense population is principally composed of miners, and there is no church for more than two or three miles distant.

The Queen has forwarded, through Mr. Henry Wheatley, the sum of 50*l.* towards the erection of Poulton Church, Lancaster.

ST. DAVID'S.—*Llansantfrïd Glyn Ceiriog, Denbighshire.* The Viscount Dungannon, M.P., has munificently restored and beautified the church of this parish, at an expense of 800*l.* His Lordship is patron of the living.

Swansea.—A meeting of the inhabitants of Swansea, favourable to the erection of a new church in that town, convened at the request of the vicar and churchwardens, was held on Monday week, in the Guildhall, in order to consider and adopt the provisional means for carrying that object into effect.

DURHAM.—At an ordination held by the Lord Bishop, at Auckland Castle, on Jan. 10, the following gentlemen were admitted to Deacon's orders; A. A. Rees, of St. David's College; and H. Stoker, B.A., of Durham University.

The Bishop of Durham has subscribed 50*l.* towards the erection of a chancel for the new church now in progress in the parish of St. Andrew, Newcastle, his

Lordship having previously given 50*l.* towards building the church. And the Rev. W. N. Darnell, Rector of Stanhope, has contributed 100*l.* as the beginning of an endowment for the same church.

The Rev. T. Gisborne, Prebendary of Durham, has sent 500*l.* to the Archdeacon of Durham, for the use of the Diocesan Church Building Society.

The Duke of Northumberland has subscribed 50*l.* in addition to being an annual subscriber to a liberal amount to the Durham Society for the Employment of Additional Curates in Populous Districts.

Mrs. Lawrence, of Studley Park, has given 10*l.*, and B. Flounders, Esq. of Yarm, 5*l.*, for the augmentation of the endowment of Trinity Church, Darlington.

ELY.—*Visitation and Confirmation.*—We understand that in the course of the ensuing summer, the Bishop of Ely intends to hold a General Visitation and Confirmation throughout his diocese, in which the western part of the county of Suffolk is now included.

GLOUCESTER AND BRISTOL.—The Lord Bishop of Gloucester and Bristol has given 250*l.* towards the endowment of the church erected in Barton-street, in this city, which is on the eve of consecration, besides having contributed towards its erection. The right rev. prelate has also given 50*l.* towards the erection of additional schools for the children of the poor of this city.

St. Mary Redcliff Church.—We hear that public liberality is shortly to be appealed to in aid of the fund for the new organ screen in Redcliff church, which, with good taste and laudable perseverance in obtaining subscriptions (not yet sufficient), Mr. Churchwarden Ringer has caused to be erected, from a design by Foster and Okeley. The new screen is a beautifully chaste work, and the execution of it does credit to the ingenuity of Mr. Thomas Ovenden, by whom it has been constructed. It is in keeping with the architecture of the church, and, what is better, it has displaced an anomalous thing that disgraced the building. There is one other improvement which we want to see effected in this noble fabric—the removal of the clumsy pews that deface its beautiful interior.

LICHFIELD.—*Lichfield Diocesan Society.*—Her Majesty the Queen Dowager, has remitted the donation of 100*l.* to the

Lichfield Diocesan Society for the Building of Churches.

Another noble contribution has been made to the funds. Samuel Evans, Esq., of Darley Abbey, Derbyshire, has given 500*l.*, which makes 2,700*l.* from two families alone—the Gisborne and Evans—an example of christian liberality well worthy of imitation.

Boylstone.—Her Majesty the Queen Dowager has contributed the handsome sum of 20*l.* to the fund for the rebuilding of Boylstone Church, Derbyshire.

The Earl of Burlington and Earl Fitzwilliam have respectively given 20*l.* towards the repairing of Chesterfield Church. The Hon. G. H. Cavendish, M.P., and Mr. W. Evans, M.P. are also contributors for liberal amounts.

LINCOLN.—Earl Brownlow has become an annual subscriber of 5*l.*, and has presented a further donation of 50*l.* to the Lincoln Diocesan Board of Education; his lordship has also presented the County Hospital with a further donation of 50*l.*

LONDON.—The Lord Bishop of London requests the parochial clergy of his diocese to take care that their churchwardens or chapelwardens do, before the first day of June in every year, transmit, post-paid, to the registrar of the diocese, copies, duly verified, of all registers of baptisms and burials performed in their respective parishes or chapelries during the year ending on the 31st day of December next preceding, according to the provisions of the 52d Geo. III. c. 146, s. 6, 7.

The Cathedral Choirs.—It is in contemplation, we understand, to make a great increase in the effective strength of the choir of Westminster Abbey. The gentlemen in regular attendance, on Sundays at least, are, it is said, to be twelve in number; so that, including the boys, their will be a choir of above twenty voices—a vocal strength by no means adequate, certainly, to give full effect to the sublime music of our Cathedral service, but sufficient to perform it in a manner not unworthy of its character and purpose, especially when aided by the zeal and ability of Mr. Turler, the organist of the Abbey.

Church Extension in the Metropolis.—White's-row Chapel, Spitalfields, for the last thirty years a dissenting meeting-house, and late in the occupation of the Rev. Robert Aiken, M.A., who has so recently conformed to the government and discipline of the Church, has just been opened, by virtue of a license from the

Bishop of London, as a district chapel, in connexion with the parochial church.

Church of England Commercial Schools.—On Monday, the 25th Jan. a school, in connexion with the Metropolitan Commercial Institution, was opened at Islington by the Bishop of London. It is called the East Islington Commercial School, and is designed for the more immediate benefit of the district parish of St. Paul and of the chapelry of St. Stephen, under the ministerial charge of the Rev. J. Sandys and the Rev. T. B. Hill respectively. The Bishop, as patron, took the chair, supported by the Vicar of the parish, the Head Master of the Proprietary School, the clergy of the districts, the Head Master and the Trustees of the New School, together with the deputation from the committee of the Central Institution. The Bishop gave a statement of the objects and designs of the Middle Schools, and urged the positive necessity for their general establishment throughout his diocese and the kingdom at large, and expressed the pleasure he felt in observing the cycle of appliances for christian instruction, in conformity with the principles of the Established Church, so happily completed at Islington.

St. Alban's.—The Earl of Verulam is about to erect a chapel of ease to St. Michael's church, church accommodation at the extremity of that parish being much wanted. The Hon. Miss Grimston has liberally contributed 500*l.* towards the endowment of it, and the vicar, Lord F. Beauclerc, D.D. at the head of a committee, is actively engaged in promoting this laudable object.

OXFORD.—The parishes of Thame, Towersey, Sydenham, and Tetsworth, in this county, in the gift of Dr. Slater, of Wycombe, being now vacant by the death of the late vicar, the Rev. J. T. Lee, are immediately to be separated, and resident clergymen instituted to each of them. The Rev. Jas. Prosser, of Loudwater, has been presented to Thame, the mother church. This is an admirable arrangement, and worthy of being universally followed.

RIPON.—*Church Extension.*—We are informed that it is proposed to build a small church at Farsley, in the parish of Calverley. Subscriptions to the amount of upwards of 300*l.* have been promised towards this desirable object, and we have pleasure in stating that Mrs. Lawrence, of Studley Park, has very handsomely contributed 20*l.* in aid of this necessary work. Farsley is a large clothing village,

containing a population of more than 2,000 persons, and has neither a church nor a school in connexion with the Established Church.

Church Extension Meeting at Ripon.—On Tuesday, the 2d of February, the annual meeting of the subscribers of the Ripon Diocesan Church Building Society, resident within the Ripon district, was held at the Town-hall in that city. The Lord Bishop of the diocese took the chair. The secretary read the report, which stated that exertions were making for building chapels at Ramsgill and Mickley, in the parish of Masham. The sum of 647*l.* 18*s.* 4*d.* during the past year, had been received in the district, from subscriptions, donations, and congregational collections. The new chapel at North Stainby had been built and consecrated, and the report was highly satisfactory to the meeting.

SALISBURY.—A meeting of the standing committee of the Salisbury Diocesan Board of Education was holden on Tuesday, the 9th of February, at which were present the Venerable Archdeacon Macdonald, the Hon. and Rev. C. A. Harris, Rev. F. Dyson, Rev. N. Smart, Rev. F. Gambier, Rev. G. Pugh, G. E. Eyre, Esq. and the Rev. W. E. Hony. The Training School Committee reported that, since the annual meeting, one young person had been admitted to an exhibition of 8*l.* per annum in the institution for training school-mistresses, established in the Close. It was agreed that two other exhibitions of the same value should be filled up at the next quarterly meeting of the board, on the 13th of April; and at the same time one of 10*l.* per annum, in the school for training masters at Winchester. These two institutions, common to the dioceses of Winchester and Salisbury, are now fairly established, and, we hope, by God's blessing, they will be instrumental in obviating the complaint now so generally and justly made by those who are engaged in the superintendence of parochial schools, that it is impossible to find persons properly qualified for the office of teachers. The object of the diocesan boards in founding these training schools is to select young persons who wish to become teachers, and who appear to possess the natural requisites for teaching; to receive them into domestic training, and to endeavour to prepare them for receiving instruction in their practical duties, by a systematic course of intellectual discipline, and religious and moral culture.

COURT OF QUEEN'S BENCH, JANUARY 16.

UNION CHAPLAINS.

The Queen v. the Guardians of the Braintree Union.

The attorney-general said this was a mandamus directed to the guardians of the Braintree Union, commanding them to appoint a chaplain to this union workhouse, to be paid by a salary, in pursuance to an order to that effect, which had been issued by the poor-law commissioners. To this mandamus the defendants had made a return, in which they, in the first place, denied that the commissioners had power to make such an order; secondly, that if the commissioners had authority to make it, the order was not valid until it had been placed before the secretary of state for his consideration; thirdly, that the commissioners had already issued two orders, and therefore could not make any other; and fourthly, that the appointment was not necessary. The learned counsel, in support of the order, submitted that, under the 46th section of the act of parliament, which gave the commissioners power to direct the guardians to appoint paid officers for certain duties, and "otherwise carrying the act into execution," the commissioners had a right to order the guardians to appoint a chaplain at a paid salary. It was clear that the commissioners might order paid officers to be appointed; and then, by reference to the interpretation clause, among other officers it named "any clergyman employed in any union in carrying this act into execution." The legislature had contemplated and intended that the paupers should have religious consolation

and instruction, and the appointment of a chaplain became absolutely necessary for that purpose. With regard to the second point, this not being a general order, it was not requisite that it should be laid before the secretary of state. As to the third and fourth points, it had been expressly decided that, when the commissioners had a right to make an order, their discretion could not be called in question, and he could not imagine that any one could doubt the propriety of having such an appointment made. Mr. Kelly having been heard on the other side, and the court having taken time to consider, the Lord Chief Justice Denman delivered the judgment of the court on Thursday, January 28. His lordship said that the 19th section of the Act most clearly showed the intention of the legislature, that the inmates of the workhouse should have the benefit of religious consolation. The court thought that the commissioners had done right, and would support the order. The court made no observation as to the expediency of the legislature giving this power to the commissioners; nor would the court make any remark on that part of the argument by counsel which was directed to the difficulties that might attend the appointment of clergymen of any particular religion. The return made by the guardians was insufficient, and must be quashed, and the mandamus made to the guardians to appoint a chaplain must be peremptory.

TO CORRESPONDENTS.

"A Shepherd of the South" is thanked, and shall hear from us shortly.

Our "Zealous Friend" has our thanks for her "Supplement to the Church Catechism," which strikes us as very useful. When she strikes off another impression, however, we think she must reconsider the answer she puts in the mouth of her catechumens, to the question, "What do you mean by being regenerated?"—"The being baptised into the Church of Christ." This is the old story of making Regeneration mean only Baptism; the Catholic doctrine of Baptismal Regeneration exalts Baptism, instead of pulling down Regeneration.

"V.'s" suggestions have been brought before us from different quarters; and we can only say in regard to them, as we did last month in regard to similar ones, that we have taken as much advice about them as we could, and gone by what seemed to us the more prevalent opinion.

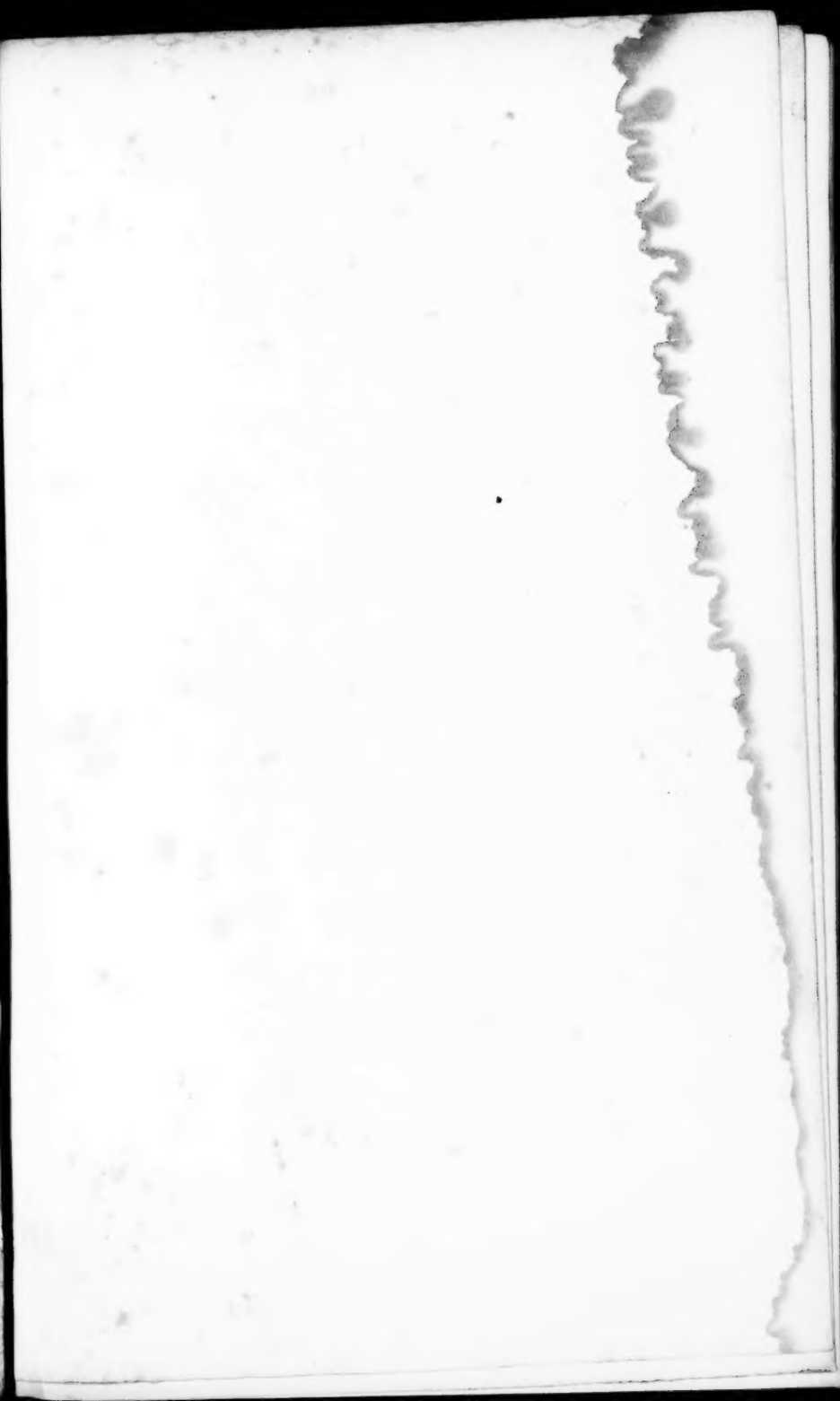
Mr. Blunt's letter has come to hand. We hope to give the substance of it next month.

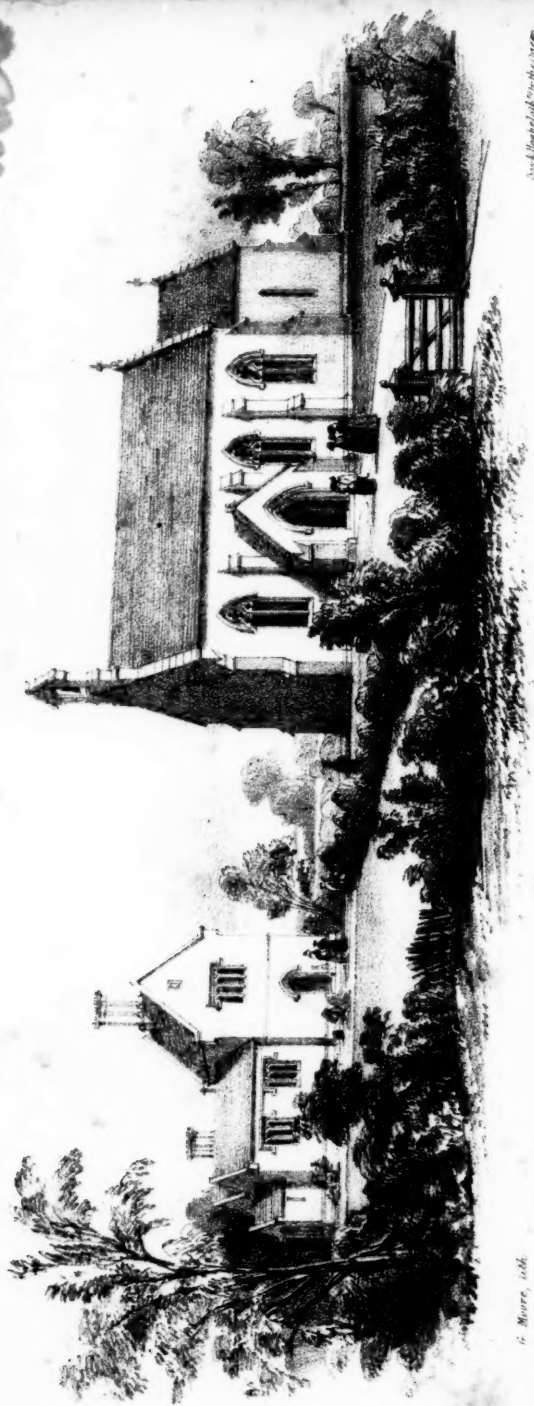
We most cordially thank "J.R." of Burford, for setting us right in a matter of calculation. His correction shall be duly attended to.

The author of "The Mother of St. Augustine" will find the poem to which we referred him in Mr. Trench's first volume, "The Story of Justin Martyr, and other Poems."—(Moxon.) The one in question is entitled "An Evening in France."

We have received several interesting pamphlets on Episcopacy and Presbyterianism in Scotland, too late to notice in the present number, but which we hope to attend to in our next.

Articles of Ecclesiastical Intelligence will be thankfully received up to the 21st of each month.





G. Moore, sculp.

L. A. C. E. F. B. P. C.

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